

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., August 28, 1924

NEW SERIES
VOLUME XXVI. No. 35

Pastor N. R. Stone goes from Fayette, Ala., to Phoenix City, same state.

Dr. W. A. Hobson, long time pastor at Jacksonville, Fla., has been called to St. Petersburg, same state.

The Florida Baptist Witness has moved into the new Baptist Building in Jacksonville. Congratulations.

Secretary J. F. Love of the Foreign Mission Board is spending a while in Canada at the suggestion of the physician.

H. L. Spencer, one of our Mississippians, has resigned at Mounds, Ill., where he has done a good work. The Illinois Baptist says they are sorry to give him up.

Dr. Geo. W. McDaniel, president of the Southern Baptist Convention, reports attending recently seven district associations, and that he has not had to eat or sleep in a hotel, nor to ride in a hired taxi.

Brother T. W. Greene assisted Pastor R. O. Bankston in a meeting in County Line Church, Rankin County. The church was greatly revived and nine were added to the church, eight of them for baptism.

Pastor W. A. Sullivan preached eight days at Sunflower Plantation Baptist Church, six miles west of Drew. Seventy-five additions to the church. Many reconsecrations. A number of family altars established.

Brother Leon V. Young is an alumnus of Mississippi College and a recent graduate of the Louisville Seminary. He has resigned the care of his churches in Kentucky and would consider work in Mississippi. His present address is Little Springs.

We do not presume to pass judgment upon our brethren but we have this opinion that those states in which the Baptist boards or committees or conventions decide to give more to objects inside their states than to the Southwide objects, set a very poor example to the churches and the individual givers. Suppose all the churches decided it was proper to give most of their money to local causes, the world would not soon be saved.

Brother J. E. Byrd was in a good meeting at Pine Bluff Church in Copiah County with Pastor Owen Williams. Cowser Williams taught a Sunday School training class and Brother Byrd preached for four days. A large number of mature people united with the church. From here he went to Pleasant Hill in Lowndes County, where Brother J. H. Newton is pastor. A large number of grown people united with the church.

Recently we published in The Record information gotten from the Biblical Recorder that a child in the public school of Richmond, Va., was told by a teacher who advocated evolution, that God was probably a monkey. Dr. Pitt called the attention of the superintendent to this statement and he has promised an investigation. The Herald advises to keep cool and wait. There is no excitement down this way and we shall await the results and report with interest.

ITEM ONE

Not long ago we heard a barber say he had just gotten a razor strap supple to where it would put a good edge on a razor. A new strap is stiff and hard, sometimes rough, sometimes slick. By use and proper treatment he had got it in shape to do good work. It was mobilized. A few years ago an agent wanted to sell me a new car. He explained that it was a little rough, being new, because it hadn't been limbered up yet. He was getting it mobile, or mobilized. A good many years ago we knew a young man who bought a horse that wasn't young any longer. He would hitch him to his buggy and get a rawhide buggy whip and speed him up to beat the band for about fifteen minutes before he drove by the house and picked up his girl for a drive. He was getting his horse mobilized.

Just about the time of this writing the federal government is making an effort to mobilize the national guard, by having a mobilization day. The idea is to get all the joints lubricated and articulated. You know how it is when a man has been sitting down a long time, and he gets up and starts to walk. He stretches his legs and his arms and yawns and wriggles his spinal column until he gets his circulation going, his nerves atingle, his muscles lubricated, and he is ready for business.

Maybe you have been at a county or state fair and observed as the jockeys trotted out their horses on the track. Of course you noticed they didn't lead them out of the stable, throw a saddle on, mount and dash into the race. They worked those horses out till you were tired looking at them and wondered if the horses were not tired before the race started. They were getting the horses mobilized.

Well, when it comes to mobilizing millions of people it is still more important and complicated. You will remember what a commotion this country was thrown into by the declaration of war in 1917, and how everything was put on a war footing, and how mobilization began. What is more to the point you will remember how in 1919 the 75 million campaign was put on and the effort was made to mobilize three million people in the Southern Baptist Convention that we might do a work for missions, education and benevolence such as we had never done before. Our success was dependent upon first of all, and in proportion to, the mobilization of our people. Well, mobilizing means getting a move on, putting in motion, getting something a-going, starting all energies and forces into operation for the accomplishment of the purpose in mind.

Soon we will be through with this undertaking, but we will never be through the task till Christ comes. So we are beginning now the mobilization for the great push of 1925. Everybody who thinks a minute will know what Item One is in this task. We cannot move a peg without getting the facts, all information, to the people. This is Item One.

What Southern Baptists do in the next year for all the world, outside their own community will be done in this united effort. It is our combined effort to meet the world's need of salvation from sin and ignorance and suffering. When another year has passed there will be registered

the mark we have reached in carrying out the marching orders of Jesus, just as surely as the water marks are left on the beach or the bank of the river. We want to make it our best effort for the glory of God and the good of men.

To do this we must begin right. We must start with Item One. The people at campaign headquarters sensed the situation correctly when they said, "We will start by putting the Baptist papers into all the homes of our people." Every official in the church and all the organizations have been appealed to see to it that in the homes of Mississippi Baptists The Baptist Record is placed and read. Did you get the announcement? Did you realize the meaning of it? Are you ready to co-operate? Will you begin at the beginning? Will you help to start the campaign right, and start it now?

September is the month, and it is on us, to put the Baptist Record into all the homes of our people. Will you help to do it? Now we have seen a lot of boys who can play soldier, who can carry an empty gun, drill, wear the uniform and all that. But what we want now is people who can go over the top. There may be some sentimental talk about interest in the campaign; there may be fine gestures about saving the world; but what is needed now is people who will go at it, and go at it intelligently. We must bring the knowledge of the work and purpose and plans to our people. They must be informed and enlisted. Every man, woman and child who reads the Baptist Record is enlisted. Every one who will read it will be enlisted.

It is not enough for any one of us to say, I am willing to do my part in the giving. Every one of us must be a recruiting sergeant, we must get others interested. The success of the campaign depends on this first of all. Item One in the campaign is to get everybody to read The Baptist Record. Are they all taking it in your church and community? Every one who is not taking it should be the first object of our attention. This is to be done not for the sake of the paper, but for the sake of the cause. We will win or lose at Item One.

It is said that before the world war 600 brick was the minimum supposed to be laid by a bricklayer, now it is reduced to 300.

We sometimes think of our age as one of great immorality and godlessness. But remember that Blackstone, the great legal light of England said that during the reign of George III he visited every church of note in London and found it impossible to discover whether the clergyman was a follower of Confucius, Mohammed or Christ.

The union movement has reached a far stage of advancement in Japan, where an organization among leaders, among Christians, Shintos and Budhists has been formed for friendly understanding and joint effort. We surmise that this is a movement in which not exceeding half a dozen Christians (?) have joined and proclaimed themselves leaders and representatives. We are familiar with such movements in this country. A man immediately becomes a "leader" who starts something of this kind.

TWO BAPTIST POCKETS

By L. R. Scarborough

One of the noblest and most successful of Southern Baptist country preachers is in the habit every once in a while of holding up before his congregation a duplex envelope. He calls them "The two pockets of Baptists". One pocket is the place to deposit the individual's contribution to all the local expenses of the church where his membership is—pastor's salary, church expenses, building program, and so on. The other pocket is the place in which to deposit the individual's contribution to all the other than local interests in the Kingdom of God—missions, foreign, home, state, associational and so on; education, for the state schools and the three South-wide seminaries, the Education Board, and so on; benevolences, including the aged ministers' relief board, the state orphanage and hospitals. This fine country pastor then makes the call of stewardship, that these pockets be worthily, liberally and amply filled by each individual on the first day of each week as the Lord has prospered him. This and other methods followed by this enterprising pastor through the five years of the 75 Million Campaign has caused his church to be practically up on all of its pledges and already lined up in a fine fashion for the finishing of the 75 Million Campaign and the inauguration of the unified program for 1925.

This action of this noble pastor causes me to bear this message to the brotherhood on our two Baptist pockets.

Our Pocket for Ourselves

The pocket in which we put the money for the support of our local churches is a very important pocket. Every member of the church should have a worthy share in the interests of this pocket. The pastor should be worthily, liberally and promptly supported. He should never have to wait for his salary. In the main, pastors' salaries are too low. Especially is this true of the smaller churches. I would urge the brotherhood to give liberal and competent support to our toiling, sacrificing, aggressive, enterprising pastors. They are of the noblest of God's flock. They bear heavy burdens and carry tremendous financial responsibilities in the support of their families, the education of their children, contributing to the causes, in traveling to denominational meetings, and in purchasing sufficient books to keep themselves informed and enriched with the thoughts of other men in order that they may preach better. I plead with all my heart, loving preachers as no other group, that the churches provide liberal and prompt support to our preachers and then the local church expenses should be cared for properly and promptly. Many of the church budgets are large because of additional assistance employed to put over the work of the church and aid the pastor. These church employees should be well and promptly paid. And then the needs of church and Sunday School and parsonage buildings and equipment is at one time in the history of the church, and probably more, a very important item. All these important items in the church program should be cared for in a worthy way and this pocket containing the money for ourselves ought to have the most earnest attention of the membership of the church.

Our Pocket for Others

Our pocket for others is as important as our pocket for ourselves. If we do not care worthily for ourselves we will neither have the spirit nor the ability to care for others; and if we do not care liberally, conscientiously and worthily for others we will lose ourselves and the interests we hold dear and soon not be able to care for them. A church without a missionary, outside, world-wide liberality will be stingy, sordid and meager in its contributions to itself. A selfish spirit in church life is a spirit that kills church enthusiasm, progress, and power. I plead for wide visions, deep devotion, unmeasured loyalty, large liberality and systematic attention to this Baptist pocket, for others. I do not believe that a church can be as spiritually healthy and do its

highest duty without giving more into its pocket for others than into the pocket for itself. There may be rare exceptions and emergencies calling for a larger sum for the self-pocket than for the other-than-self-pocket; but the other should be the rule. We should give more to a lost world outside our boundaries than we do to a lost world inside our boundaries. Christ's emphasis was just as great upon the "uttermost parts of the world" as it was on the Jerusalem, Judea and Samaria part of his world program.

Soon every pastor and church in the South will face this question of the two Baptist pockets, especially when they come to the unified 1925 program and they will have to decide what per cent of their contributions they will put in each of these pockets. How are you to divide the contributions in these two pockets? This is a very important matter. I do not have to argue and plead for the home pocket. The local interests are very likely to make impressive their appeal for their share in this pocket. But I do appeal to the brotherhood in behalf of the other pocket of Baptists in which are the interests of all the outside causes. All the things we hold dear outside of the local field are wrapped up with their eternal meanings in what we put in this missionary, educational and benevolent pocket. The needs and causes and interests and very life and salvation of a lost world are found in that pocket. The missionaries, schools, hospitals, orphanages, aged, decrepit and helpless of a lost world—home and foreign—have their interests in this pocket. Will we neglect them? Will we selfishly take care of ourselves and let them go? Will we give more to ourselves than we do to them? Right here is the test of the Christ spirit in the heart of every Baptist. The utmost objective which seems to be set for Southern Baptists by the state conventions and the Southern Convention is 15 million dollars for 1925. All our estimates have to be strained in order to reach the 15 million and this is only a tenth of Southern Baptists' tithe. Our income last year was more than \$1,500,000,000.00. A tithe of that is \$150,000,000.00 and a tenth of this is \$15,000,000.00. Surely Southern Baptists will put far more than a tenth of their tithe in this second Baptist pocket. Every association, every church, every pastor, every deacon and practically all our Baptist people have got to face this question of the percentages for these Baptist pockets and the percentage of the income which he will give to these causes. The tithe ought to be the minimum for the individual. Above the tithe there should come offerings, large and small, to the causes; and this outside pocket, this pocket containing the money for the outside causes, should have the liberal and loving and loyal attention of every Baptist in the South.

Another Important Matter

When the sums have been deposited in these two Baptist pockets and turned into the treasuries of the churches, then these sums should be kept sacredly separate. One should not borrow from the other. If the local interest gets short of funds it should not borrow from this other Baptist pocket, and vice versa. They are separate funds and separate pockets and none of the local interests have any right to put their hands in this missionary pocket of Baptists and take from it its funds, and vice versa. I plead not only for these Baptist pockets to be filled, but that they be kept sacredly separate and that the funds belonging to the definite causes be sacredly and conscientiously and promptly forwarded to the objects to which they should go. We can not only rob God in failing to give the tithe and offerings; but we can rob God's causes by misappropriating funds and diverting them from one cause to another. The doing of this sort of thing has a bad name in the New Testament, the guilt of which is an awful sin in God's sight. I plead for conscience, honesty, justice, and the spirit of high Christian character to be manifested in the giving, percentage distribution, and use of the funds from these pockets of God in Baptist hands. Let us remember that these are God's pockets,

as well as Baptist pockets and when we put our money into either of these pockets it comes into the treasury of God and becomes a sacred fund.

These are vitally important matters; and upon the exercise of our right stewardship in these things depends much in the Kingdom of God for His power and favor.

ONE HUNDRED THOUSAND DOLLARS FROM A JEW FOR CHRIST

By Jacob Gartenhaus

A personal communication from a prominent business man in New York City advised me that a no less prominent Jew in New Orleans had accepted Christ as his personal Savior. Providentially, the very next day after receiving this letter I had occasion to pass through New Orleans and the opportunity to stop there for a few hours between trains. I took advantage of this chance and privilege to call in person upon this new Jewish Christian. He was most cordial and pressed me to take lunch with him. He was a partner with his father in an exceedingly profitable business bringing to him an income on one hundred thousand dollars a year. He said to me that he had a vacancy in his heart that neither a profitable business or money could fill. Long since he had drifted away from the religion of his fathers into atheistic beliefs. This course only brought him deeper anxieties and unrest. He augmented this disturbed condition of his soul by adopting and becoming a leader of the so-called "New Thought" cult.

One day a Christian woman came to the place of meeting of this cult and handed him some Christian literature. This he read with interest. It led him to Christ as his personal Savior. This new-found joy compensated for the severing of business and family ties consequent upon his pronounced confession of his saving faith in Christ. He joyfully made the sacrifice of giving up business, family, home, servants and friends for a full allegiance to his Lord. His wife, truer to her old life than to her husband, decided to take their two children and leave him, while he decided to make special preparation to enter the gospel ministry as a missionary to his people. The daily papers viewed all this as a great sensation and gave to it ample space to satisfy the curious. The day following my visit he was to appear in court in connection with legal process to determine to whom the two children should be committed.

If this happened centuries ago, in some far off land, thousands would treasure the case of such a great and complete sacrifice. This sacrifice is none the less conspicuous and instructive because the example is one in our own generation and right in our midst. Who can gainsay the tremendous influence of the trivial deed of handling a bit of Christian literature, or deny the certain obligation of all Christians to make it a business to emulate the example of this earnest Christian man?—Christian Index.

Pastor A. C. Parker had Brother W. A. Williams with him in a meeting at Anding. Nine were added to the church, eight of them by baptism.

Brother Dykes supplied for Second Church, Jackson, last Sunday. He is now pastor at Paint Lick, Ky., and attending the Louisville Seminary, being at present on a short vacation among friends in Mississippi.

Mr. Buckwalter of Philadelphia is said to have given half of the \$7,000 necessary to buy the property in front of the Clarke College and given it to the college. It has on it a good residence and now becomes a part of the college campus. The new administration building is in process of construction, the walls having passed the basement story and now going up beyond the first floor. People of Newton are coming to the help of the college more generously than ever before.

"THE FIELD IS THE WORLD"

Matthew 13:38

"Foreign Missions are all right, but let those among whom they work pay them, as we pay our preachers."

These words have been spoken repeatedly, and are doubtless in many hearts. Let us look into God's Word and see what He says.

Paul was a missionary who, though he often times worked to help himself, accepted help from the churches. He says in 2 Cor. 11:7-9, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?"

I robbed other churches, taking wages of them to do your service. "And when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Philippians 4:15-18.

"Now, ye Philippians, know also, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift, but I desire fruit that may abound to your account. But I have all and abound; I am full, having received of Epaphroditus the things, which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Paul says the results of his preaching will be credited to the account of the Philippians.

When the first missionaries went out, they had to have help, they were received as enemies, therefore must force their way in with the message of Christ's love. Mark the contrast today! These same people will soon be able to control their own work and send out missionaries themselves as a result of Foreign Missions. Yet there are other places where we must continue to work and preach.

Another says, "I am willing to help people who are in need, but don't like to send my money away and not know where it goes." It is our fault if we do not know where this money goes. All we need do is read the denominational literature or asking for the information. Again, this money wins souls, builds schools, hospitals and supplies teachers that the gospel story may be preached everywhere.

Romans 10:13-15, For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

To whom do you give more attention, your son who has been ill but is convalescing, or the son across the street who is dying? Do we stay by the bedside of him who improves and say, "I don't believe in going away from this needy child to go away across the street to minister unto the other though he be dying?"

Is the gospel story needed most where it has been heard, or is it needed most among those who have never heard? The few missionaries we support are as a handful compared with the millions of souls in the lands wherein they labor.

Again some one says, "But, 'charity begins at home.'" Must we keep it at home? Do we keep our children at home, or send them into the world to build homes and become a blessing? We do not keep our wool, cotton, wheat, corn, etc., at home but send it out that the naked be clothed and the hungry be fed. How much more then should we who have Jesus take or send to them who know him not, that they may drink of the water of life and never thirst again, may eat of the bread of life and never know hunger.

If we could pass all this up, we cannot pass up the fact that Jesus was, Himself, a missionary and taught us to be missionaries. He was a missionary from Heaven to earth, to you and to me.

He was the greatest missionary. His was the greatest message, and He said, "Follow me". He sent His disciples out; He sent the seventy. He went Himself. His was a life of constant journeying. And through all the ages to the hearts of mankind has His spirit spoken, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always even unto the end of the world."

Let us do these works at home, and leave not the other undone.

—Mrs. S. D. Butler,
Sturgis, Miss.

THE VISIT TO SPURGEON'S ORPHANS HOME

By Dr. Ray Palmer

London, England, July 31st, 1924.

I have just had the privilege of a visit to The Spurgeon Orphan Homes, London, located at Stockwell. The Rev. Charles Spurgeon, son of the illustrious Rev. Charles Hadden Spurgeon, the President of Institutions, gave me a warm welcome and two hours of his valuable time, in conducting me through the buildings. Rev. Charles Spurgeon is the only one of his father's family now living, his twin brother Thomas having died seven years ago. Charles Spurgeon visited America in 1881 and again some years later. On his first visit he came as an evangelist, when he was quite a young man. Because of the greatness of his father and his own ability as a preacher, the demand for his services was far greater than he could possibly comply with. He is a well-built man, with grey hair, expressive brown eyes, smiling smooth face and he is 68 years of age. He is a man of most courteous manners, genial and full of sunshine. He is a man of strong faith, commanding personality, unassuming manners, and full of tender sympathy, and has great executive ability. He is surely a worthy son of the greatest preacher of modern times. He is a fundamentalist in faith. He preaches every Sunday somewhere in Great Britain and enlists the sympathy and co-operation of the people in the great work of the Orphans Homes. It was a joy to meet this man of God and have him put his arm around me; it gave me a thrill of pleasure for I felt that his great father, whose face I never saw, was not far away. As he showed me over the buildings he said: "During the period of over half a century Spurgeon's Orphan Homes have sheltered no less than 4,000 fatherless boys and girls." He continued: "My father, through the munificent gift of £20,000 from Mrs. Hillyard, the widow of a Church of England clergyman, founded the Orphans' Homes, and in January, 1867, ground was secured in Stockwell. The catholicity of my father's philanthropy was so genuine that neither creed nor class could put a lock upon the gates of admission. And hence we had a large number of boys and girls from the Anglican, Baptist, Methodist, Congregational, Presbyterian, Wesleyan and other denominations in the orphanage. In these homes," he continued, "the boys and girls are taught that the 'Father of the fatherless' is their protector, patron and provider, and that His Son is their only Saviour. About 500 boys and girls are in the Homes now, about that number have been there for many years." A beautiful Memorial Hall has been built in the last few years in honor of the founder, Charles Hadden Spurgeon. A monument in Terra Cotta in memory of the great preacher was the work of George Tinworth. A group of orphans gathers around the founder's feet. Family worship, morning and evening, Sunday services, Sunday Schools, and public meetings are held in this hall. A beautiful stained glass window is there, in memory of the late president, the Rev. Thomas Spurgeon. The Homes are kept scrupulously clean, while the food prepared for the

children is of the very best in quality and quantity. The orphans are formed into families, watched over by a matron and her assistant matron in separate houses. The grounds are quite extensive and very beautiful. The terrace comprising the boys' quarters was built by piecemeal—the first three, the Silver Wedding House, the Merchants' House, and the Workmans' House, were built first; then came the Unity House, Wigner House, Testimonial House, College House, and Sunday School House came afterwards one by one. The school rooms run along the upper part of the building. The Homes afford for the children a good, solid, useful English education. The work of the school stands high in the favor of the government inspectors. Nor is their spiritual culture neglected: the chaplain, masters and matrons seek to rear these children in "the fear of the Lord", which is "the beginning of wisdom". The girls' Homes are separate from the boys', with the same separate Home system. A matron, with her assistant, acts the part of a real foster-mother and the little family under her charge is loved and cared for. None of the children wear a pauper's garb. As we passed from room to room Mr. Spurgeon greeted the teachers and boys and girls with a pleasant smile and a happy "Good-morning". The boys and girls arose and respectfully spoke to their beloved superintendent. Many of these young people are already Christians. I had the happy privilege of making short addresses from room to room; the boys and girls seemed greatly pleased with greetings from the man from America. Mr. Spurgeon showed me also through the dress-making rooms, the working boys, teachers and chaplain's departments and the resident superintendent and boarding rooms. Mr. Spurgeon also showed me the study tables, inkstands and the study chair of his beloved father; a memorial window tells of the meeting of Charles Hadden Spurgeon and Mr. William Higgs with Mrs. Hillyard, when in 1867 the grand purpose to establish Christian homes for the fatherless was first formed by the will of God in the hearts and minds of his servants. For more than half a century many good and faithful men have held the position of trustee in this wonderful institution; their photographs adorn the walls of the room in which they so lovingly served. In this room all the administrative work is planned and prayed over. In the Memorial Hall erected in honor of Charles Hadden Spurgeon a fine collection is found of portraits and many relics of this great man of God. The Orphan Homes have a branch at Margate, on the seaside, that will soon be removed to Birchington-on-Sea. Here a commodious house and spacious grounds have already been secured. To this beautiful place Mr. Spurgeon hopes to send the younger children for a part of the year for the improvement of their health. Mr. Spurgeon presented me with "Sermon Notes" of his illustrious father in his own handwriting on "John XIV-XV". I shall prize this treasure very highly. Charles Spurgeon's wife and daughter, Miss Constance, are living in London. Charles, next to the youngest, is in business in Sydney, Australia. His sister, Mrs. Grace Swift, makes her home with him. Dorothea, the second daughter of Rev. Charles Spurgeon, is the wife of Rev. Cunningham Burley, a prominent Baptist minister. Rev. Thomas Spurgeon, deceased brother of Charles, has two children living, a son, the Rev. Thomas Spurgeon, who is a president of the Baptist College in Dublin, Ireland. Miss Vera Spurgeon, his sister, lives at home with her mother in London. I am sure that the Baptists of America who have known for so many years of Spurgeon's Orphan Homes will rejoice to know that this great work is still going on with ever-enlarging usefulness under the blessing of God and the most faithful consecration and service of His Servant, Charles Spurgeon.

Pastor L. I. Thompson was assisted in a good meeting at Star, closing last week, by Brother C. E. Welch of Canton.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ALL YE THAT LABOR

We have never been strong on the observance of days and seasons, in the churches nor out of them. We have chosen to rejoice in the liberty with which Christ has made us free. So that when self-appointed agencies have sent to us copious supplies of free literature which would enable us to write editorials on special days and observances, it has generally been chucked into the waste basket. In this way the good offices of the federal council and some other councils to supply us with Labor day material have come to naught. This is not because we are not interested in labor, for quite the contrary is true.

We are brother to the man or woman that toils. We belong. They do not simply have our sympathy. They have our genuine admiration and sincere affection. We love and glory in every one who works. Work is honorable; not to work is dishonorable. Every day we rejoice in the fellowship of those whose lives are given up to work, to the service of others, to the betterment of their generation, the uplift of the world. They are the servants of God and the benefactors of the world. They do not need any man's pity. They are the admiration of every man worthy of the name.

This list includes the man at the machine, the woman who stitches a paper or an apron, the man who makes the forms or the man at the desk, the woman who manipulates the typewriter and the one who keeps accounts, the mailing clerk or the clerk in the store, the man in the field or woods, the man in the shoe shop or railroad shop, the man who lives by the sweat of his brow, or by the wrinkling thereof, the man with the pencil or the man with the axe or hammer or saw, or the woman with the needle or broom or dish cloth, or school book.

It is worth while once a year for the nation to pause and pay its tribute to labor, to the man and the woman who works. The first Monday in September all over the United States is "Labor Day", not the day on which we labor, but the day on which we pay our tribute to labor. If on the fourth of July we honor the memory of the Revolutionary fathers: if on the eleventh day of November we honor the men who stemmed the tide of militarism and autocracy and won the world war; no less do we owe to the men and the women who do the world's work in peace and sing at their tasks.

Our Lord had a special interest in them, a deep love for them and a helpful message to them. He was one of them. He chose his disciples from among the toilers. None others are fit for service in the Kingdom of God. He still chooses his preachers from among them. We have seen a very few men who got into the ministry by mistake from the class that doesn't work. They were simply sapless sissies, and soon dropped out. There is no place in the kingdom of God for one who won't work. And there is no place on earth that wants him. The "move on" sign is ready for him everywhere.

Here is Jesus' message to the men and women who work: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take

my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." This is the kind of person that will be responsive to the message of Jesus. This one will feel a natural fellowship with him and desire for him. This one will feel his need of him.

Jesus had just said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." God wishes to come into fellowship with the man who works. Jesus said, "My Father worketh hitherto and I work." He has no use for the man who doesn't work. It is his desire to make the yoke easy for the man who works and his burden light. He believes in the improvement of the condition of the working man, and will improve it. The religion of Jesus transforms labor into the service of God. It makes the common task a joy and a means of grace, a discipline to character, an instrument of development. The workers are the ones on whom the Lord depends for promoting the kingdom of God in the world.

MATERIAL SUBSTANCE AND SPIRITUAL SERVICE

Something new is always breaking forth out of God's word, and so we pass it on. The other day we read the passage which we had possibly read a thousand times, Romans 12:1, and saw this in it. Everybody familiar with the Bible recalls what Paul says about presenting our bodies unto God. You will also recall that, according to the Revised Version he says this is "Your spiritual service", or worship. That is it is a rational worship, the worship of the spirit, mind, soul, will. It is much the same truth that Jesus taught the Samaritan woman at Jacob's well when he said God is a spirit, and they that worship must worship him in spirit, with their own spirit or mind or soul.

Now this last is not the idea that we are after presenting here, but it is that this spiritual worship, this service in spirit is identified with presenting the body to God. The presenting of our body to him is the rational service, spiritual worship.

In our present earthly relationship we are not pure spirit, but composed of body and spirit. We have a material existence at present inseparable from the mind and soul. Everything that we do is in some way connected with the body and is by the use of material things. It may be different when we are out of the body, but at present, so far as this present world is concerned there is no spiritual or mental activity apart from material things. We speak of the brain functioning as the organ of the mind. We use speech, oral and written, not only as the vehicle of thought, but as the ladder on which thought climbs, or the wings on which it soars. We will not get very far in our thinking without tongue or pencil or chalk, without paper or blackboards. The material and the intellectual or spiritual are conjoined. Spiritual truth and impressions, emotions and impulses are imparted by material instruments.

So is our worship of God, though it be in spirit and in truth, dependent in some measure on material conditions and aids. We have churches and hymn books and organs and pulpits. The attitude of the body in kneeling or standing or bowed or with closed eyes; all these facilitate and heighten the spirit of worship within us. So our service to God is necessarily in many ways material before it can be spiritual. The people who prepare the church house and grounds in anticipation of a revival meeting are rendering a spiritual service by bodily exercise. Those who make the house comfortable by lighting the house, sweeping the floors, ventilating the room and otherwise making it comfortable and attractive, if it is done for the sake of honoring God and helping in his work, are rendering a spiritual service. Those who help in the support of the

pastor or any of God's servants may by their substance render a spiritual service.

Paul in the last chapter of Galatians speaks of sowing to the spirit and so reaping life everlasting. The particular way of sowing to the spirit which he is there describing is supporting those who preach; for it follows upon his saying "Let him that is taught in the word share with him who teaches in all good things." The gift of money to God, the use of hard material substance may be a genuinely spiritual service. Those who think the mention of money in a religious meeting is wrong have all to learn about what is spiritual worship. The effort to worship which does not embody itself in some material expression will soon attenuate into thin air and nothingness. It is not even "hot air". It is doubtful if the genuine spirit of worship can be maintained in the world without material aid and expression. It is very doubtful if there is any long continued worship of God which does not find expression at some time in giving of our material substance to Him. At least the direction for his worship has always required it. And the failure to express worship in giving will soon result in the failure of the worship. A good direction for a well-balanced service to God is found in Hebrews 13:15-16, "Through him then let us offer up a sacrifice of praise to God continually, that is the fruit of lips which make confession to his name. But to do good and to communicate (give) forget not: for with such sacrifice God is well pleased."

HERESIES OF THE SEVENTH DAY ADVENTISTS

A brother has written requesting that the editor have a word to say on this subject. The teaching of these people is so palpably in conflict with the Scriptures that it does not often seem necessary to point out their errors. But the request seems to justify a few plain words.

One error of which they are guilty is to deny the immortality of the soul. They teach that without the body the soul has no conscious existence, and so from the time of the death of the body till its resurrection at the second Coming of Christ, the soul is asleep, that is has no conscious existence. It does seem that the merest tyro in scripture knowledge would never be misled by any such teaching, and yet these people claim a following in almost every state in the Union.

Going back to the Old Testament it is said that Samuel came back from the abode of the dead and spoke to Saul. The Adventists will tell you that this was just a trick of the devil, but the Bible says, "The woman saw Samuel." 1 Sam. 28:12. The Bible says that Samuel spoke to Saul, "And Samuel said to Saul, 'Why hast thou disquieted me to bring me up?'" 1 Sam. 28:15. The Adventists are like the Sadducees, they "Do err not knowing the Scriptures nor the power of God."

Again, when David lost his infant son, he comforted himself with the assurance that while he could not bring the infant back, he could go to him. Surely there would be no comfort in being assured that they would both soon be dead and unconscious.

Again, when God speaks to Moses at the burning bush, he says, "I am the God of Thy Father, the God of Abraham, the God of Isaac and the God of Jacob." Jesus gives us the interpretation of this as showing the continued existence of these people after death, by saying, "He is not the God of dead men but the living." This means nothing at all if it does not mean that Abraham and Isaac and Jacob were alive when God spoke, though their bodies had been dead for centuries. Mind you, God did not say I was the God of Abraham and Isaac and Jacob but I am the God of Abraham, etc. He was the God of Abraham at that minute.

Job says (according to the American Revision), "After my skin, even this body has been destroyed, yet without my flesh shall I see God."

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And while Job made some mistakes, I had rather take his judgment in this matter than any Adventist who writes on the subject.

Of course, the New Testament is full of evidence that the soul never dies and never sleeps. Jesus said to the thief on the cross, "This day shalt thou be with me in paradise." It is utter folly to say that he simply meant that they would both be unconscious in a few hours. Paradise is another name for heaven as anybody can see who traces the Word of the Bible. Paul said he longed to depart and be with Christ which was far better. Nobody supposes that Christ is in the grave and his soul is asleep or in an unconscious state.

Peter and James and John were with Jesus when Moses and Elijah came and talked with him in the holy mountain. They saw these ancient prophets, long gone on to glory, and heard them as they talked with Jesus about the exodus which he was soon to accomplish at Jerusalem.

John in Rev. 6:9 says he saw the souls of them that had been slain for the word of God and for the testimony which they held. They were not asleep, but very much alive, for they cried with a great voice, saying, "How long, O Master, the Holy and true dost thou not judge and avenge our blood?"

Again Jesus said at the grave of Lazarus, "He that believeth on me, though he were dead yet shall he live, and he that liveth and believeth on me shall never die." This can mean nothing else than that they shall never cease to exist. Jesus promised elsewhere that whosoever believeth on him shall not perish but have everlasting life. To say that this means that it will only begin at the resurrection contradicts the other promise of his which says, "He that heareth these words of mine and believeth on him that sent me hath everlasting life." He does not say shall have, but hath. It would not be everlasting life if it were interrupted by a period of unconsciousness in the grave. To say that the soul is dependent on the body for any conscious existence is to deny the possibility of angels and of God himself, who have no body.

There are, of course, many other scriptures, indeed the idea of spiritual beings independent of the body underlies the whole Bible teaching. But there is no need to follow that further now. Perhaps it would be just to notice a few scriptures which the Adventists quote to support their idea.

The Bible does speak of those who have died as having fallen asleep. But this refers always and only to their bodies, and all Christians so use the term now. We sing, "Asleep in Jesus blessed sleep," by which we mean that their bodies are asleep in the ground and their spirits are in the bosom of the Savior. It is said of Stephen that he fell on sleep. But as he did so he prayed "Lord Jesus receive my spirit." This could have no meaning at all if his soul became unconscious and slept till the judgment.

To say that the word immortal is not used in connection with the word soul in the Bible is pure piffle. Suppose some one says the word immerse is not in the Bible, does that mean that baptism is not immersion. The Adventists still believe in immersion and practice it. There are plenty other words which prove that truth. The words immortal and immortality mean simply incapable of death. God alone is immortal in that he is incapable of death. He is the unchanging God. Man is mortal, because he must die. But death does not mean that he ceases to be, as we have already seen from many Scriptures. Nothing which God has ever made has ever ceased to be. Even matter is indestructible. It changes its form and location, but its elements continue. Surely the soul is not inferior to matter.

When it is said that Jesus brought life and immortality to light in the gospel, it is not said that he brought them into existence, but that he brought them to light, he made it plain that men are imperishable. He revealed the reality of the other world.

Romans 2:6-7 is sometimes quoted by Adventists to show that immortality is not an attribute of spirits but conferred by God. Read the passage. It does not say so. In the American Revision the word immortality does not occur, and in the old version it is not immortality that is given but eternal life. According to that they sought immortality, but God gave eternal life. But read it and see, in the American Revision: To them that by patience in well doing seek for glory and honor and incorruption (cleansing) (God will give) eternal life. Eternal life is more than immortality and entirely different from it. The cure for all error is the careful reading of the Bible.

THE NORTON GIFT TO THE SEMINARY

By President E. Y. Mullins, Louisville, Ky.

Recently, just before Mr. George W. Norton and his two sisters were leaving for a summer vacation, I received the following communication from Miss Lucie U. Norton:

"Dear Mr. Mullins:

It gives me pleasure to enclose pledge of joint contribution of one hundred thousand dollars for the building fund of the Seminary from my sister, my brother and myself.

With our united good wishes for success and blessing upon your great work,

Very sincerely yours,

(Signed) Lucie U. Norton.

July 9, 1924.

P. S. May we ask for as little publicity as possible without hindering your efforts to obtain other subscriptions."

This note was accompanied by the signed pledge of the two sisters and brother. Later, in explanation of this pledge, I received the following communication from Mr. George W. Norton regarding the gift of himself and his sisters:

"Louisville, Ky., July 14, 1924.

Rev. E. Y. Mullins, D.D.,

Care The Southern Baptist Theological

Seminary,

Louisville, Ky.

Dear Dr. Mullins:

May I say in reference to the subscription from my two sisters and myself, of \$100,000.00, for the building fund of the Seminary, that we realize the importance of obtaining, if possible, from private subscriptions, not less than \$350,000.00 for application to your work in 1925 over and above the amounts which you hope to receive as the Seminary's proportion of the contributions by Southern Baptists for Southwide objects, as fixed by the Convention.

As you note we have not attached any conditions to the payment of our subscription, but it is the hope that friends of the Seminary will promptly respond to your appeal to bring the private subscriptions, or individual gifts, up to a total of \$350,000.00 available for your purposes in 1925.

I understand that by reason of the action of the Convention the estimates promise \$750,000.00 for your building purposes in 1925, derived from the collections for Southwide objects (the Seminary's proportion being 10%), but I think we all realize that some allowances must be made for lack of prompt collections, and that if you are to safely count upon One Million Dollars to be expended upon your building in 1925, you will need, as above indicated, at least \$350,000.00 from private subscriptions.

It is understood, of course, that the above refers only to your requirements for 1925, and that the completion of the building plant will have to be taken care of by later appropriations.

The present crisis in the Seminary, due to its growth and the inadequacy of the present equipment, creates an emergency which should be met promptly by the denomination. The fact that the Seminary so rarely appeals for large sums of money, and the further fact of its vital relation to all denominational work, seem to require

that the needed building fund should be provided without delay.

Sincerely yours,

(Signed) George W. Norton."

In this connection, it gives me pleasure to say that the members of the Norton family have been most generous and loyal in their attitude toward the Seminary, and its needs for many years. They have never failed to respond to our appeal. The pledge as above given was unsolicited, I had had no conversation with any of them in recent months on the subject of a donation to our building fund, although I had known about two years ago that it was their intention to help. This is their usual method. They act upon their own initiative when they see a need.

It may be proper for me to repeat here certain very significant facts regarding the present buildings of the Seminary.

First, the present Norton Hall building, which contains our class rooms and business offices, was donated by the late Geo. W. Norton, Sr., and his brother Wm. F. Norton, at a cost of sixty thousand dollars. Second, the present library building was donated at a cost of fifty thousand dollars by the late Dr. J. Lawrence Smith and Mrs. J. Lawrence Smith, of Louisville, Ky. Third, the present gymnasium was donated, at a cost of ten thousand dollars, by Hon. Joshua Levering, of Baltimore, Md., who has for many years been President of the Board of Trustees of the Seminary. Fourth, the New York Hall, our present dormitory building, which cost about eighty thousand dollars, was donated chiefly by gentlemen in New York City, including Mr. John D. Rockefeller, and others.

All this, of course, took place thirty-five or forty years ago, but the point of emphasis is that, apart from these individual donors living in Louisville, Baltimore, and New York City, Southern Baptists have given less than fifty thousand dollars to the present plant of buildings of the Seminary. In the Jubilee Endowment campaign beginning in 1909 Southern Baptists were generous in their gifts to the endowment fund, but they have put a very small sum into buildings. This, of course, emphasizes the imperative need at the present time for new buildings.

The letter of Mr. Norton, as quoted above, reflects his attitude toward the present situation. Many times since the building of Norton Hall members of this family have donated large sums of money to the institution. At one time Mrs. Minnie Norton Campbell, a daughter of the late George W. Norton, Sr., contributed seventy thousand dollars toward the endowment of the Seminary, and at various times during the past quarter of a century the surviving members of the family have made generous gifts. The family assisted in the purchase of the house and lot on the corner of Fifth Street and Broadway, and in fact, made possible the purchase of that property. Mr. George W. Norton has endowed the Norton lectureship, and the family also gave \$5,000.00 as an endowment fund to take care of repairs to Norton Hall, the income from the fund being used for this purpose. All told, the Norton family of Louisville has now contributed in the neighborhood of \$290,000.00 toward the needs of the Seminary. This, of course, includes the recent pledge of \$100,000.00.

In his letter quoted above Mr. Norton calls attention to a fact which he has mentioned to me from time to time. In view of the fact that the Seminary appeals to the denomination so rarely for help in a large way, he has felt that it was rather strange that the denomination has been so slow in providing for the present emergency. The need is so great, and in fact so imperative, that all the funds needed for the new buildings ought to be forthcoming without delay. Surely, this donation of \$100,000.00 is a most stimulating example of generosity, of these friends of the Seminary, and we earnestly hope and pray that it may lead many others to generous action in view of the present emergency.

DO YOU KNOW THAT YOU ARE A CHRISTIAN?

Sermon by Gipsy Smith

"In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—I John 3:10.

"In this the children of God are manifest and the children of the devil." So you see there is a difference—such a difference that some of us have not recognized it yet. We are so blind that we do not see the difference. We are so asleep, we are so encased in our selfish and easygoing life that we do not see, and the devil has us in a stupor so that we do not realize the difference which God points out in that verse, and I am afraid that we who are anxious to get people into what we call the Church have not sufficiently emphasized the difference and have not sufficiently made candidates for church membership to realize what it means to come into fellowship with the people of God. "In this the children of God are manifest." In what? Read the verse that precedes that, the ninth verse: "Whosoever is born of God doth not commit sin. He cannot sin because he is born of God." "In this." In what? In my attitude toward right, in my attitude toward wrong. In my love for the one, and in my hatred for the other. "In this the children of God are revealed—recognized. He that doth righteousness is of God, and he that doeth not righteousness is not of God, neither he that loveth not his brother."

Apply the Test to Yourself

Before you call yourself a child of God, please examine your own heart and make your heart measure up to the test. Measure yourself by the Word of God, by the light of God, by the demands of Calvary, by the authority of the Holy Ghost, before you dare call yourself a Christian. Be honest with the proof. Compare yourself with the statements of the Holy Ghost and say, "Dare I, in the face of conditions, hope to walk with God? May I be a constant witness to the cleansing power of the precious blood? Have I got the witness of the Spirit? Have I turned my back upon the diabolical work of darkness? Have I thrown out of my life the things of which God cannot approve? Am I honestly seeking to obey the light as it follows my soul?"

In this the children of God are manifest and the children of the devil. The difference between the saved man and the unsaved man is that the saved man runs from sin; the unsaved man runs after it. The saved man hates sin; the unsaved man loves it.

The saved man resists the devil; the unsaved man goes after the devil and says, "Can you give me a job, old gentleman?" He seeks the devil, he seeks where the things of the devil are. This is what every man does who is not saved. I appeal to your judgment. A man stands revealed by the things he does. Don't you know people came to talk to Jesus and the question was asked, "Do you know to whom you are talking? We have Abraham to our father," and Jesus said, "Ye are of your father, the devil, and his work ye do," and the work a man does settles to whom he belongs. In this the children of God are manifest. There is the difference, you see, your attitude toward the light, your attitude toward darkness. My brother, how do you stand with God? Come now, be honest. Sister, how do you stand with God? I am not asking you how you stand with some religious institution. I am appealing for something deeper and more important than that.

The Story of a Police Chief

I was in one of your cities some time ago and they told me the story of a man who came into the city and joined the police force some years before. He got into the police force and he was so judicious and able and clever, his executive ability was so conspicuous, that before long he was chief in the police department and he married and settled down and built up a home and was respected and honored and believed in and

loved, and for years he lived a straight and beautiful life as chief of police of that city. But one day a man came to the city who knew his face and he said to the people, "Do you know whom you have here?" "No, we think we have so and so." And the man went home and reported to another city; and this chief of police was an escaped convict. He was all right with that city, he was all right with the authorities of that state, but all wrong with the other and he had to go back and serve his time. I am not asking if you stand all right with men. I am asking if you are standing right with God. Because that makes the difference. In this the children of God are manifest and the children of the devil.

Whose company have you been keeping today? What kind of letters did you write today? What did you say to that stenographer in your room today when nobody was there but yourself? Because if you are a man of God you will treat that girl in that room with as much respect as you treat your own mother or daughter. In your attitude to wrong in your attitude to right you will stand revealed.

The child of God cannot—mark the word—cannot sin. That does not mean that you could not do wrong if you wanted to, but it means you will not want to. It means you have another mind. There is the "cannot" in the case.

I saw a mother a little while ago with a baby in her arms. If I had gone to her and told her to throw that baby on the floor she would have said, "I cannot." You have strength to do it and arms to do it, throw that baby down. And she would hug that baby all the more and would still say, "I cannot." Nonsense, you can do it if you want to. "Yes, but I don't want to. I have something else in my heart. I cannot." Exactly. And when the child of God is tempted to do wrong he says, "I cannot. I love God." That is what the Apostle means. He cannot, he is born again. In this, in my attitude toward wrong, I am the sworn enemy of wrong if I am the child of God and my face is set against wrong if I am a child of God, and I cannot compromise with it or give in anywhere, in the church or out of it, in the business or out in the home or in the world. That is a child of God. That is the attitude of a child of God forevermore. I know that is strong, but the New Testament is strong, and I am not making it any stronger than the Holy Ghost makes it. In this the children of God are manifest. And in the certainty of it.

Cannot Be a Christian Without Knowing It

I don't believe that mongrel doctrine that says you can be a Christian without knowing it. If you can get religion without knowing it, you can lose it and never miss it. You did not get married without knowing it.

There are three classes of people in the Church, and every honest pastor and every honest, earnest worker knows I am telling the truth. Ask one class if they are born again and they will say, "I hope so." You do not hope you have had your dinner. If I say have you dined, you will say, yes or no, one or the other, and when a man is born again he knows it; he does not hope. What a man is he does not hope to be. He only hopes for what he has not got. There is not much spirituality in that class.

Ask another class if they are born again and the answer is, "I would not like to be too sure." But the New Testament wants you to be sure. And in the certainty of it is the child of God revealed. "I would not like to be too sure, but I think I am. I think so." Do you know those classes in your church? Do you know them on prayer meeting nights? Of course you do.

The "I-Know-So" Class

Then there is another class, and I belong to that class, who say, "I-know-so." Ask them if they have been born again and their faces brighten and they say, "Glory to God. I know." They are the people who keep the church alive. They are the best people in the church, the people who attend prayer meetings. If you will let me see your Wednesday night prayer meetings I will gauge the spiritual life of your church. If you

will stay by your preacher and not engage in dinner parties or movie parties, but stay with the house of God with your preacher on prayer meeting night, you will do something to shake the city. Crystallize that into an actuality the first prayer meeting after this campaign. In this, the knowledge of things, the certainty of things, the assurance of things. Getting salvation is a wonderful thing, and you cannot have it without knowing it. I told you at the beginning of this campaign that I was converted under the old act; I knew it. I was sure of it. And so is everybody who is born again.

I was talking to some traveling men once along these lines. They were on a train and they were playing cards. It is astonishing how many delightful talks I have had for my Master with traveling men on a train when they did not know who I was. There was a bunch of them playing cards and I overheard something said about Christian people and about churches. They were saying things that were not very complimentary. Then they said something about Jesus. I said, "Steady, don't say anything about Him. What do you know about Him? He is the best friend I ever had in the world. He came to me when I was nobody and saved me, and the joy of His presence in my soul at this moment is more than I can put into words."

One of them said, "You are dreaming."

I said, "Am I?" He said, "Yes," and I said, "Then, hush, don't wake me. Let me dream on, for waking would be pain."

But, I am not dreaming. It is a fact of eternity that Christ died and rose from the dead for my justification, and I know it. Do you know it? Are you sure of it? In this the children of God are revealed, and if you don't know it, please ask why you don't know it. If you don't know it, one of the two things is true: You are hugging some sin or doubt. If you have honestly surrendered, you trust Jesus. If you try to trust Him without surrendering, the trust won't work. It is killed by the hugging of the wrong, and the wrong must go, and then you will be able to trust Him, and that will bring certainty.

The Backsliders

I wonder if you understand me. You backsliders will. I have been talking to a man, a most interesting man, a charming man, a man with great personality, and I am expecting that man to get right before the campaign is over. He is a backslider. He is listening while I am talking, and he is saying, "That's right, Gipsy. I know you are right. There is something in here that responds. I have tested it once." You are a backslider, you will understand, but if you are a member of the church without being born again, you won't understand; the child of God understands. The people who are born where a language is spoken will understand it.

A Story of the Gypsies

If you are only connected with a church without a new life, you won't understand what I am talking about. Let me illustrate: I was preaching in one of my home cities some time ago, and at the close of the meeting a lady came to me and said: "Do you know that we have an encampment of gypsies out in one of the suburbs? Would you like to see them?"

I said: "I am going to see them if they are there."

She said, "Can I drive you there in my motor car?" And I made an appointment and she came the next morning and took me out to the encampment. We got to a little rise in the road where I could see the wagons and the tents, and I turned to her and said:

"There is not a gipsy there."

"But there are the wagons and tents," she said.

"Yes, but they are not gipsy wagons. For there is a style even in the wagon and tent of a real gipsy. There are wagons and tents there, but no gypsies. A gipsy would not have a tent like that; a gipsy would not have a wagon like that. They are Romanies, one of the most ancient

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people in the world, are my people, and they would not have wagons like that."

She said: "I am surprised. I thought all the people in the world in wagons were gipsies."

I said: "Wait and see."

When we got to the encampment we alighted and I walked in and began to speak in my mother tongue, Romany, and hearing a strange voice, they looked at me, but they did not understand a word I was saying. There was one woman among them who had gotten herself up as well as she could, like a gipsy, but her colors were badly mixed, and a real gipsy woman understands colors; but she was quick enough to seize the situation, and she said: "I know you. You are the gipsy preacher. I was not born a gipsy. I just joined them." I said: "If you had been born one you would have understood my language." And that is the difference between joining the church and being born in it—a new creature in Christ Jesus. Do you see it? In this the children of God are manifest. In the certainty, the knowledge, the assurance, the positive assertion of the soul.

I am not saying that you are to put your finger on the very spot it happened. Some can because it was recently, but some of you were brought to Christ when you were children and you don't know when it happened, but you know it has happened. I cannot tell you when the star of joy first entered my house, but it is there and I know it is there. I believe it was there before I realized it, for I had not your scriptural knowledge of things to claim my inheritance, but I believe God was better to me than I deserved because of my ignorance and because I loved Him and longed for Him so. I cannot tell you when it happened, but I know it did happen, and if you are born again you know it. Don't let the devil puzzle you because you cannot put your finger on the date on the calendar when it happened. You know it.

Some time ago I was publishing my autobiography and it was held up for one thing, and what do you suppose it was? The exact date of my birth. I could not find it. So I said to my publishers, "Please go ahead, I am here."

But that was not enough. They said, "No, this is too important, the world has to know about you and it wants to know just when you were born."

My father could not help me. Gipsy men have no documentary evidence of such things and my mother was dead. She would have remembered if she had been living, for women don't forget. I could not go to her and father could not help me. I thought I was a year older than I am, but I was not sure. And then I thought of an old gipsy auntie and I said, "I will go to Aunt Susan." And I hunted up Aunt Susan and when I found her I said, "Aunt Susan, do you know how old I am?" and she said, "Yes, my dear, I know exactly how old you are. You are three months younger than my Naomi." Then I said, "Aunt Susan, how do you know?" She said, "My dear, I was with your mother. I was her friend and I was with her when you were born, and these arms first held you and my Naomi was a baby and I laid her down that I could take care of you."

Then I said, "Aunt Susan, was I christened?" For the gipsies in my country regularly see that their children are christened. She said, "Yes; your mother and I went to a vicarage in Essex, and the clergyman christened you." I said, "When you go back there will you look up the record and let me know?" And when it came I was one year younger than I thought I was. Then I went to my father, and I said, "Daddy, I have the exact year and month and day of my birth; now was it morning or night?" He said, "I don't know." I said, "You are my father, and if I cannot put my finger on the exact hour somebody will say I was not born at all. Help me, father." And he looked at me with a little twinkle and said, "Rodney, you know you were born." I said, "Yes." He said, "Be content with that. Let that do."

If you cannot point to the very spot where it

happened; if you cannot fix the time to the minute, just say, Jesus, I love you, and let the devil go. Here is the Scripture for it: He that loveth is born again. Blessed be His Name. In the certainty of it, in the assurance of it, in the victory of it, the sunshine of it, the gladness of it, the joy, the abounding joy of it, is the certainty of salvation. Have you got it?

Birthmarks of God

You say, "I want to be a little more sure." Let me give you some more birthmarks. They are always on the child of God.

Here is the first: "He that is born again abideth in Him." Is that mark on you? Have you your roots and springs in Jesus? Your very life in Jesus? Lord Tennyson was walking through his garden one day with a friend, and the friend said to him, "Lord Tennyson, what is Jesus Christ to you?" Lord Tennyson pointed to a little pansy and said, "What the sun is to the life of that little flower. That is what He is to me. He is my all in all." Can you see that? Do you say, Begone, vain world; thou hast no charms for me; or does the world appeal to you?

Here is another mark: "He that is born of God overcometh the world." I was speaking to a young girl some time ago, and she said, "I am concerned about my soul. I am interested. I want to be a Christian." She pointed to six girls with her and she said, "These are the daughters of wealthy parents. They are all my friends. Their fathers and my father are rich, but something tells me that I cannot keep on doing as I am doing, but if I change must I give them up?"

I said, "No; you get properly converted and they will give you up. They will save you the trouble of giving them up." Is that right? I know it is, and you know it is in your heart. You don't think any man can stand up and give you a milk and water kind of Gospel. You despise the man who is afraid to speak the truth.

Here is what the Book says: "If any man loves the world, the love of the Father is not in him."

Here is another birthmark: "He that is born of God loveth his brethren." Is that mark on you, or are you cynical and critical and unkind and spiteful? "He that doeth not righteousness is not of God, neither is he that loveth not his brother." He that is born of God loveth his brethren! Is that mark upon you? You know. I pause that you may examine your own heart in the light of His workings.

Here is another birthmark. "He that is born of God keepeth himself in the love of God." If you had a beautiful flower—if you are a gardener, or if you understood horticulture you would understand me. If you know anything about botany, if you know anything about tropical plants in an uncongenial atmosphere and you were trying to keep them with artificial heat, you would understand. You have to have the temperature just so much and only so much or you will lose the plant. He that is born of God keepeth himself in the love of God, lest he lose the plant which God has put within him. In this the children of God are manifest.

A man said to me the other day, "Will you explain these things to me?" I said, "My brother, ask the little daisy to explain the sun, and what do you think the daisy will say to you? If it had any voice I know what it would say." He said, "Tell me." "It would say, no, I cannot explain the sun, but I shall be very grateful if you will stand out of the way and let him shine on me." O, Sun of Righteousness, shine on us, shine on us!

One more mark: "He that is born of God hath the witness in himself, the Holy Ghost by which we cry, 'Abba, Father.'" I shall never forget when the first baby came to our house. I was a very young father. Babies were a new thing to me. I wanted that boy to walk long before he could, and it looked for the first few weeks as if I were forgotten entirely for baby and mother were one. Mother was baby's world; baby was mother's world. You young fathers

know. You have seen it, and the older ones too. The dearest sight this side of the gates of pearl is a pure mother with a pure baby, and I watched and learned so much from the baby and from mother. She lived for baby night and day. She dreamed of him. Awake she watched him and the days and the weeks and months passed and one day, to my surprise, coached and taught by mother, I heard the baby say, "Da-da," just like that. God is with a nursing mother. The Holy Spirit comes into the newly surrendered, obedient, trustful heart and teaches it to say, "Abba, Father, my God, my Saviour, my Lord." In this the children of God are manifest. Have you got that? Is that your experience? Hundreds of you have; hundreds of you have not. Do you long for it? Are you hungry for it? Are you crying for it? It is within your reach if you will but pay the price. God help you, mercy's door is open to you this night. God is so close that He can hear. The gifts of God are yours for the asking. Oh, that the multitude this night will turn their steps towards Calvary, towards Jesus, towards life, towards home and mother and God.

In a theater meeting last night at the midnight hour after one of my talks, one of the actresses who had been playing on the stage only a few minutes before put her hand in mine and said, "You have set emotions to working which I hope will make me a better woman." Is that your experience, dear friends?

I cannot do it. I would if I could, God knows I would. If it were within my power I would put my arms around this wonderful audience and I would lift you, whether you would or not, and I would put you down at the feet of Jesus and I would say, "Oh, Master, here is one armful," and then I would not be contented—I would want to come back for another. But I cannot do that. You must do it yourselves. God help you to do it now.

"THE PLACE OF EVANGELISM IN OUR DENOMINATIONAL PROGRAM"

By G. H. Crutcher

Do we really believe in evangelism? We have it taught in our theological schools. We have a report upon it in our Southern Convention. We glory in our baptizings, but I am wondering how long we can continue these rejoicings if the present policies of our several State Mission Boards is to continue. What State is there that is doing any evangelistic work within its own territory? To be sure, the pastors help each other in meetings, but that's not the organized effort of the denomination, and therefore cannot fairly represent the plans of the denomination. It is my own opinion that unless our State Mission Boards shall magnify evangelism in the years immediately before us that our mission offerings will grow less and our baptizings will largely cease.

Not everything is evangelism that is so labeled. Much passes under this name that bears no resemblance to New Testament Evangelism. Baptists are in a better position to do New Testament Evangelism than anybody else. If we are not doing less of it, woe unto the other people! We need to put on a strong evangelistic force who not only know the plan of salvation, but know the relation that this plan ought to sustain to the ordinances, and likewise know what both the plan of salvation and the ordinances ought to lead to in consecration of coin and character. Few independent evangelists help the financial life of the church. Many of them actually hinder it. A denominational evangelist ought to seek to strengthen the whole denominational program in every meeting he holds, and thus improve the local church life, and mightily contribute to the denominational solidarity of his state.

Where will Mississippi Baptists place this vital matter in your program for 1925?

London has decided that policewomen are necessary and helpful in dealing with young women who are now subject to temptation more than ever before.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
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Relief to Russia

Beautiful is the derivation of the word relief. It comes from the Latin "relevare", which means to lift up or raise. You have seen huge burdens lifted to a higher plane by the application of the lever at the fulcrum. Compared with the burden, the lever and fulcrum often seem insignificant but workmen the world around depend upon them. You have also seen a person, who was almost crushed by misfortune, being lifted up to self-support by the timely help of a friend. The good friend no doubt thought humbly of the deed and of himself but you and the relieved person knew that strong was the lever and steady was the fulcrum which raised the load from the crushed shoulders. All who read this article have doubtless thus helped to relieve some burden-bearer, for by so doing one fulfills the law of Christ. Each time it was beautiful—beautiful in the eyes of the one thus helped, beautiful in the heart of the one who gave the relief.

And now another opportunity has come for this beautiful miracle of relief. The appeal this time comes from Russia, the especial need being for clothing. You know that Dr. Rushbrooke has oversight of all the Baptist work in Europe. He has just returned to London after a trip to Russia and from him the following cable has been received by our Foreign Mission Board:

"Strongly urge immediate clothing collection for Russia, shipping October first. Need most urgent."

Following the cable came a letter saying: "Our questionnaires we put the question concerning the need of clothing, and from all parts of the large district there were received reports of a most serious need, giving a picture of conditions that are simply dreadful, considering the severe six-months' winter of Siberia. The coming winter will probably take many victims just on account of the want of clothing. In one district there are about 3,000 in extreme need. Every day starving people come on foot imploring help. The need is crying. The need for clothing is acute."

Dr. Rushbrooke further says: "My view is that used garments would practically represent so much extra towards meeting needs that will not be covered by all we may secure. It is of the utmost importance, however, that there should be strict examination of the clothing with the object of excluding every scrap of mere rubbish. A government representative here informed me that considerable quantities of rags have been shipped which were not even worth the outlay for freight. It must be added that he said this only by way of warning; for he at once admitted, in reply to my question, that no such description applies to anything Baptists have hitherto sent."

What else is needed? The answer by Dr. Rushbrooke is: "Cloth is better than used garments. The sending of money for the buying of the raw material for cloth-making in Russia is the best way of all. But, as I said above, used clothing is highly acceptable, there being no duty on used clothing, or on cloth. There is duty on new garments. Do not send any silk articles whatsoever, no sewing thread, no printed matter. Tie shoes firmly together in pairs."

The great hope is that this appeal will be pre-

sented at the early September meetings of the societies and that arrangements will be made for the gathering together of much cloth, many used garments and shoes and some money for expressage and for purchases over in Russia. In the meanwhile an effort will be made to inform the societies as to the details of packing and shipping the supplies. Please do not ship yours until you have this information. If you do not receive it by September 15, please write for it to your state W. M. U. headquarters.

In closing may I not again refer to the lever, the fulcrum and the burden? How blessed we in America are—abundantly fed and adequately clothed! How wonderful that to us has come "the love of God which constraineth us" to share these blessings with others! How wonderful that so small a lever as each member's gift applied at the fulcrum of a Southwide W. M. U. effort can relieve a very large part of this crying need in Russia, so far away in miles but wonderfully near in the bonds of Baptist belief! "And who is my neighbor?" the lawyer asked of Jesus. You remember Jesus' answer through the parable of the Good Samaritan and how Jesus then asked the lawyer: "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" The lawyer replied: "He that showed mercy on him." And Jesus said: "Go and do thou likewise."—Kathleen Mallory.

(Continued from last week)

I am a book on "Soul Winning" written by Dr. Mullins, a man who lives at the crest of the Baptist denominational life, and knows how to teach the School of The Prophets, and who has written from his long and valuable experience the things and visions which God has given to him about winning souls, and he goes so carefully into just the texts and methods and plans for soul winning. Read me, please, and then, pray, and then, equipped for the great duty, go out to win souls for Him, and to fill the great Commission, and to win the regard, for One who Knows has said "He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars of the firmament."

I am a book that is called a Foreign Mission Book, and I am the life story of a most wonderful man called "The Wandering Jew in Brazil". I tell of his perspective about religious matters, as he was a Jew and became a Protestant, and he was of another faith and became a Baptist, and then became converted to so many methods that had hitherto been sealed to him. He worked a wonderful work wherever he went, and of his power for God there are no words to tell. When one woman reads me she goes and tells another woman to read me, and she gives me to her children to read, and she tells me to her friends, and mentions me in her letters; and all say that I am the most fascinating Mission Study Book ever published, because I record the most wonderful transformations of lives, and sacrificial service, and the power of God to save through the most dangerous paths. Like the Apostle Paul of old, Dr. Ginsburg was saved from every known danger, and his life is a series of miraculous wonderworking exploits for God, and of God.

I am a Mission Study Book and my name tells my mission, "Holding the Ropes". We at home

have as hard a work to do for Missions as those who are "Over There" if we will only get a vision of the work and do it in His Name. To hold the ropes and lengthen the chords and strengthen the stakes, and thus give them the needed money and equipment, to ameliorate hard conditions, and surmount obstacles, and to keep our young people stimulated by the deeds of those who have blazed the mission trails, like Livingston, Judson, The Deathless Seven, and others who went when ways were long and dangerous, and started the miracle of God's Kingdom in foreign lands, the translations of the Bible into foreign languages, and the message of the life of Jesus translated by love into the hearts of people steeped in ignorance, illiteracy, darkness, and superstition, and caused the wilderness to blossom as the rose in schools, churches, hospitals, and with teachers and preachers, just as an army of matchless courage marching on for Him. O, People, let us hold the ropes and let us hold hard, with gifts and prayer and with all the loyalty of one who feels that the greatest gift to man has been given and we must not accept that gift without making all the sacrifice we know and can for Him who gave his life that we might have remission of sins.

I am a Mission Study Book with a name that is telling and applicable, "From Strength to Strength", and I was written by the same heart and mind and pen that gave us "Laborers Together". She knows just how the strength of one following must merge into the strength of one passed across to keep the continuity of the work that means so much to us that love the Lord, and would keep His great work moving on without a break, and with ever increasing depth and breadth and reach. I tell you of work among Seamen, sailors, deaf-mutes, blind, and destitute. I tell of Mountain Schools that are great power plants for God, and of various Boards where His work heads up, and gets courage and strength to go ahead feeling that big hearts, and courageous, are behind them, and that we can do all things through Christ who strengtheneth us.

I am a Mission Study Book entitled "The Home Mission Task", and written by Victor I. Masters, who for so long knew every turn and twist of Home Mission activities. He saw the needs, the foreigners who need us and our Protestant freedom and ideals, and our beautiful democracy, and he saw the various Boards of our denominational work in their beginnings, and saw all the struggles upward, and saw all the ramifications and shortcomings and long goings in our various and sundry trials and sacrifices to get them all to functioning in a practical and fundamental way, and he wrote from his heart his appeal for progress and courage and consecration; and his message to us in this book, and his beautiful and appealing Call of the South, and his matchless work on Making America Christian, should awaken responsive chords in every heart, and be a trumpet call to battle for "His Kingdom's sure increase".

(Continued next week)

Colleges leading in the number of teacher training awards are as follows: Mississippi Woman's College, Hattiesburg, 328; Baylor College, Belton, Texas, 734; Mars Hill College, Mars Hill, N. C., 655; Simmons College, Abilene, Texas, 507.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Kosciusko Organizes Intermediate B. Y. P. U.

The Intermediate Department of the B. Y. P. U. of the First Baptist Church, Kosciusko, was organized the fourth Sunday in June with the following officers: Leader, Mrs. J. C. Maxwell; President, Walter Allen McCool; Vice-President, Mozelle Spain; Secretary, Nell Black; Corresponding Secretary, Atwell Temple; Librarian, Irvin Lewis; Treasurer, Minerva Burdette; Group Captains, Livia Lord, Mary Bell Pittman, Earl Guyton, and Granville Myrick; Pianist, Dorothy Sanders; and Chorister, Evelyn Lord.

We had a study course the following week with twelve members receiving diplomas.

We started out to reach the A-1 Standard and expect to reach it this quarter. We have not used quarterlies in our meetings a single time. So we won the W. O. Q. banner in July, also the Honor Union banner.

We are going to give a play at the church Sunday. We have checked up on "Activities" every Sunday. We want our church to be proud of the Intermediate department of the B. Y. P. U.

Atwell Temple,
Corresponding Secretary.

Fulton

Under the direction of Miss Gladys Senter, the Senior B. Y. P. U. of Fulton organized a B. Y. P. U. at Union Grove recently.

Miss Senter is an efficient president and has the splendid co-operation of the Union. We hope to organize more Unions in our county soon.

—Charline Dozier,
Corresponding Secretary.

Sanatorium, Miss., Aug. 4, 1924.
To My B. Y. P. U. Friends, in the City of My Desire:

"O ye, who vainly question
Why there must ever lie 'twixt man
And the far City of his Desire
Some desert waste of disappointment,
Where he must watch the Caravan
Pass on and leave him with his
baffled hopes."

The last two lines describe my state on the law day of the past October.

While reveling in the pleasures and profits of our Encampment last year, little did I dream of the desert of disappointment that awaited me 'twixt that time and the meeting this year.

The precious jewels gathered there, I had hoped, to keep polished and reset in the hearts of others for the purpose of enlarging and enriching the caravan that should travel towards the City of Encampment this year—but God had another plan. While moving along with the Caravan I experienced a tremor, a shock, then like The "One-Horse Shay" this body of mine crumpled into a heap. But the soul and spirit of me survived and melted into, briny tears all the wares I had hoped to present when the "Golden Gate" swung open at this time.

Lying prone on the Island of Lost Hopes in the Sea of Despair, I felt that the whole Caravan had passed on unmindful of me. But God in His mercy sent a ministering angel, who plucked from the wreck the best that remained and placed it in the hands of Dr. Boswell, the State Alchemist, who takes bits of broken bodies and transmigrates them to their final resting place, or else transmuted them into more worth while Citizens of earth.

Like Omaha of old, he whispers, "Give me but thy patient service in this time of waiting, and I will share such secrets with thee that when thou dost finally win thee to the Golden Gate, it shall be with wares that shall gain for thee a royal entrance." This spirit in which this admonition is received greatly determines into which class one is placed.

When first assigned our task, eat, rest and sleep, it sounds like a "Task for Poets". But alas! it grows monotonous and the thorns of discontent and impatience prick us. How prone are we all to dread a trip to Cherith. We feel so strong and brave on Mt. Carmel with multitudes around to sustain us. Nevertheless it's while we dwell in silence and patiently wait upon the Lord that we learn fully to enjoy and appreciate the sweet promises that accompany the thirty-four admonitions to patience as given in the scriptures.

While seated beneath the Juniper tree there came to me a raven bearing precious food for my hungry soul in this manner. A good woman sent me one of James H. McConkey's tracts. It did me so much good I ordered from Silver Publishing Company, Pittsburgh, Pa., everything he had published there. Space forbids my giving the results derived by a whole Ward from reading those sweet inspiring messages.

I mention this to impress the fact that a small act of thoughtfulness leads to great things sometimes. There are many here who would derive pleasure and benefit from reading these and other good tracts. I would love to have every B. Y. P. U. in the state represented by a book on the Wards of the Sanatorium.

I want also to mention a box of jokes which were sent by Miss Anita Watkins from Clinton Sunday School. It was my pleasure to pass those on one ward and to cure several cases of blues by reading them to those too sick to read for themselves. They afforded many hearty laughs and enjoyment to many. Let them come again.

I want your prayers that ere long I may be one of the ones, whom the Alchemist will lead to the portals and bid me to again join the sons of men who still journey on life's highway.

As to the secret promised, me thinks I hear him say, "Thou camest to me with broken wares, blighted hopes, and disappointments but thy faith and patience hath made thee whole. If through long suffering thou hast learned to gather wisdom from every passer-by, knowledge of human weaknesses and need; hath filled thy soul with the oil of sympathy; thy heart and mind with words of cheer and comfort for every heart bowed down, then thou hast gained my secret which fits you for a King's Messenger and will gain you an entrance to His presence. Go tell it to the sons of men."

Again I want to ask your prayers for God's blessings to rest upon the one who thus serves the State—by mending broken lives.

May every one attending the Encampment receive such blessings as never before experienced is my prayer.

One who longs to be with you,
Mary E. Ethridge.

Note: I wish to acknowledge my indebtedness to the reading of "In The Desert of Waiting", published in The Thermometer for some of my quotations and thoughts evoked. Nothing more aptly expresses my feelings, so I have taken the liberty to use them.

Library Number One

Griffith Memorial Bethune Union (Senior) is First to Qualify in Library Offer

The Bethune (Senior) Union of the Griffith Memorial Church, Jackson, is the first to qualify in the \$50.00 Library Offer. Their report reached our office August 15th and they have been given an order for Fifty Dollars worth of books of their own choosing on The Baptist Book Store, Jackson, Miss., and we hope to print the list of books selected right soon, perhaps next week. We give below their report in brief:

B. Y. P. U. Asking for Library

Bethune Union Griffith Memorial Church, Jackson, Miss.

No. Enrolled in Union, 30; No. taking Study Course, 24.

Book Studied—Training in Christian Service.

Teacher—Mrs. L. R. Williams.

New B. Y. P. U.'s Organized

(1) Hermanville Senior Union.

President, Gordon Barrett.

No. Enrolled, 24; No. taking Manual, 16.

Teacher—Mrs. L. R. Williams.

(2) Antioch, Simpson Co., Senior Union.

President, John Courtney.

No. Enrolled, 30; No. taking Manual, 24.

Teacher—Mrs. L. R. Williams.

(3) Union, Rankin Co., Senior Union.

President, Muriel Puckett.

No. Enrolled, 27; No. taking Manual, 24.

Teacher—Mrs. L. R. Williams.

Full list of officers were sent in with requests for awards. Mrs. Williams is Director of B. Y. P. U. in Griffith Memorial Church and has rendered unselfish service for her

young people of which they are proud and grateful.

Before you read this perhaps some other Union has sent in their report. Watch and see who is to be second.

Beaumont Progress

The Senior B. Y. P. U. of the Beaumont Church has been doing some of the best work in the state this summer as far as Extension work is concerned as well as otherwise. They have organized FIVE other unions and have and are teaching the Manual to them and their own Senior Union is growing to where they are making plans to divide and have a Senior and an Adult Union. They have just organized a Junior B. Y. P. U. in their church with Mrs. E. N. Spradley as Leader and a fine group of boys and girls as members with choice officers. Much credit is due to Mrs. Griffith, president of the Senior Union, for this splendid work. They have asked for a report blank and it has been sent and we hope soon to have their report in in proper form and send them a Library. They were compelled to go ONE mile, and have almost gone the SECOND mile.

CHUNKY

The adult Bible class of the Chunky Baptist Church gave their quarterly Social in the basement of our new Sunday School annex Thursday night, August 14th, thus concluding the second contest conducted in this class during the past six months.

The success of these contests have been wonderful in many different ways and has proven that what has been done here can be done in almost any school.

The enrollment of this class has been increased from about twenty-five to seventy-five, of which number about twenty-five are sixty years old or over, and they have maintained an average attendance of 50% of the class enrollment.

This class has maintained a record of reading many thousands of chapters of scripture during these contests and have proven themselves in their collections for the support and maintenance of both the school and church.

The program of the evening was in charge of the Red side of the contest, the Blues having outdistanced them in points of excellence the past quarter.

The program rendered was declared to be a huge success by all present. The spirit of unselfishness was very beautifully shown throughout the program of the evening. The class motto "Others" and the class colors were very beautifully brought out in the decorations; also refreshments were served in the class colors of red and blue, consisting of brick cream and cake.

This class is now the banner class of our school, having attained the most points of excellence.

Mrs. J. H. Harris is the efficient teacher of this class and has proven her ability by keeping the interest and attendance of the class at a high mark.

G. C. Dorris, Supt.

SUNDAY SCHOOL LESSON

Sunday, August 31st

By R. A. Venable

Jesus Talks With the Samaritan Woman

Scriptural Lesson: John 4:7-14, 24:36-31-35.

Golden Text: "God is a spirit; and they that worship HIM must worship him in spirit and in truth." John 4:24.

Introduction.—Our last lesson gave an account of the interview between Jesus and Nicodemus, a Jewish scholar, a cultured gentleman, a man of high character and position among his people. He was a moral and scrupulously religious man, sincere, an earnest seeker after truth. Jesus treats him with courtesy, frankness, and patient sympathy. The present lesson gives an account of Jesus in conversation with a woman of an alien race, whom he chanced to meet, an interview which the woman had not sought. In view of her racial connection, and her personal character, our Lord's courteous treatment, sympathy and patient efforts to bring her to light, are more outstanding than those shown to Nicodemus, and the fruits of his efforts were more immediate and far-reaching.

The circumstances of the meeting between Jesus and this woman are interesting. Jesus was returning from Judea after the scene of his labors to avoid the fanatical hatred of the Pharisees who were hostile to the baptism of John. The growing popularity of Jesus inspired the deadly hatred of these prominent leaders of the Jewish hierarchy, which would have prematurely ended his life, had he not passed beyond their reach. He departs for Galilee. To reach Galilee he must pass through Samaria to the Tetrarchy of Archelaus in the time of Christ.

The Samaritans were predominantly an alien race descended from colonists planted in the land by the Assyrians after the northern kingdom had passed into captivity. They boasted of being Israelites and no doubt there was a large Jewish element among them. Their worship in their early history was largely the heathen type, but had become Jewish in later times. They accepted only the five books of Moses. There was a mutual hatred between them and the Jews, which was so intense that the Pharisees would not pass through their land in going from Judea into Galilee, but went through Perea.

Jesus and his disciples went through Samaria on foot. About noon they reached a city called Sychar near a parcel of ground which Jacob gave to his son Joseph, and there was a well known as Jacob's well. Jesus fatigued by the journey sat by the well, while his disciples went up into the village to buy something to eat. While Jesus is resting, and awaiting the return of the disciples, "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink." (Ver. 7.) Such is the opening scene of this interesting and instructive incident in the ministry of our Lord. The meeting was providential, and Jesus was quick to seize the opportunity to lead a poor social outcast

to the water of life. His thirst and hers, and the power of the water to quench that common thirst, make the point of contact between them. Jesus enlists her interest by seeking a gift at her hands to satisfy a common need. His speech, his dress and general appearance were sufficient for her to recognize his nationality and religion.

The request of Jesus, in view of the long cherished hostility between her people and his, was so unusual as to require some explanation. This she promptly demanded, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" (Ver. 7.) He does not answer her question. He has enlisted her interest. She has put herself in a position of a listener. Jesus by implication shows her she is not only ignorant of the motive which prompts him to ask of her a drink of water, but ignorant of the greatest and most important of all subjects. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (Ver. 10.) With these words the real discourse begins in which Jesus discloses the scope of the woman's ignorance, and seeks to deliver her from its thrall. She is ignorant of God and the gifts he bestows; ignorant of him through whom God bestows the gift of salvation; ignorant of the condition on which God's gift is bestowed; ignorant of her need of this gift of God; ignorant of the power of this gift to satisfy all religious longings of her thirsty soul.

The giver and the gift are not here distinguished. Christ is the gift of God. (See 3:16), so is eternal life. (Rom. 6:23.) The full import of Jesus's language includes all that goes to make up a complete salvation; deliverance from sin; pardon, righteousness, eternal life, sonship, the indwelling of the Holy Spirit and his fruits of love, joy, peace in the heart, communion with God, here and hereafter. And suiting his language to the comprehension of this poor, ignorant woman, He sums up all these blessings under the metaphor of "living water", that is running water, often used in the Old Testament as an emblem of spiritual blessings. "God's gift for the asking, and a gift from me." The woman is shown that she is much more in need of his charity than he is of hers. Her need is deliverance from sin and all its consequences. The words of Jesus make a deep impression upon her. She feels there is something mysterious in the words of the wayfaring stranger. She, though baffled, grows more respectful, and, though incredulous, she asks, "Sir, from whence then hast thou that living water?" (Ver. 11.) Ignorant of the hidden resources of God's Son, she puts the depth of the well and the lack of any means with which to draw the water, as an insuperable difficulty in the way of his giving the living water.

Her comparison between himself and our father Jacob, Jesus passed by unnoticed, but expands the metaphor, drawing the contrast between the water of the well with the living water which he would give for the

asking. "Jesus said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." (Ver. 13-14.) Here Jesus appears as the giver, and the two-fold effect of the gift is made known.

1. It quenches forever the thirst of the soul, the mind, heart and conscience are forever at rest; in communion with him, in the Holy Spirit all the cravings of the human heart are met and satisfied. 2. This gift shall become in him, a spring of living water leaping up into eternal life. The ever refreshing source is in the believer himself, as he possesses his life in the spirit of Christ.

(1) Jesus here contrasts the perennial, upleaping life of the believer with all outer sources. It is in him, "The soul is renewed, and the man is remade in Christ's own image."

(2) It is independent of all earthly conditions for happiness and peace. He is the spiritual world order.

(3) The individuality of salvation. Jesus deals with the individual soul, and the individual soul with him.

(4) The rich abundance and freeness of this divine gift, wide as humanity, no human merit can gain it, nor demerit debar it, coming from God and lifting men up to God.

(5) The assured certainty of eternal life to every recipient of this gracious gift. "The life he lives has the promise" and cherishes the hope of the future of an endless God-given and God-like life.

No wonder the woman's interest is deepened, but she does not see. She cannot rise to the height of these gracious words, nor can she sound the depths. Her moral and spiritual vision is in an eclipse. The enormity of her life lies between her and the gift and she knows not the trouble. Her sense of sin is dull and heavy. She cannot get out of the world of sense. She sees only the water of the well. (Ver. 15.) Jesus points out her trouble. (Ver. 16.) As he sends a flash of light into her soul, it pierces like an arrow her conscience. His penetration of her life and of home convinced her of his prophetic power, which she would engage to settle, a question of long standing dispute between the Jews and the Samaritans. (Ver. 17-23.)

His answer is to the effect that all true worship is based on right conception of God and right attitude of heart to him. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (Ver. 23.)

The special prerogative of the Jewish people to worship in the temple has come to a close. It is not the place, nor the form, nor the racial connection which gives the value or reality to worship. "Spirit denotes here the highest organ of the human soul, by means of which it has communion with the spiritual world. It is the seat of contemplation, the place of the soul's meeting with God, the sanctuary where the true worship is celebrated." (Godet.)

Only those who worship the Father God, whose worship is inspired by the divine movement upon the spiritual potentiality of the inner man, can be called a true worshipper.

The Father God he came to interpret to men. (John 1:18.) The spirit of worship is the filial spirit. The necessity for such spiritual worship Jesus finds in the very essence of God himself. "God is a spirit, and they that worship him must worship him in spirit and in truth." (Ver. 24.) The Fatherhood of God and his spirituality are the essential characteristics of the Supreme Being to whom men are to render the homage of their hearts and the service of their lives. True worship of God depends on right conceptions of God worshipped. He is the Father seeking worshippers and he is a spirit, like the air we breathe, and accessible without regard to time or place or social conditions.

Now deeply impressed with these words, which rose above her comprehension, she expresses her faith in the coming of the Messiah, who will make all things plain. "I know that Messiah cometh, when he is come, he will tell us all things." "Jesus saith unto her, I that speak unto thee am He." (Ver. 26.) Her faith in the coming of the Messiah doubtless was based upon Deut. 8:18, "God will raise them up a Prophet from among their brethren, like unto thee." She possibly thought of the promised Messiah as a prophet only. How deep were her impressions that possibly Jesus was the promised Messiah, we know not, but she expresses her willingness to receive the revelation which the promised Messiah would give. This state of heart opened the way for Jesus to say to her what he said to none others until the closing hours of his ministry. Matt. 26:6, "I that speak unto thee am he." The effect of these words upon her, we can only gather from verses 38 to 42. The coming of the disciples brought the conversation to a close.

The disciples left him to go to the village to buy bread, hungry and tired. They find him now, moving upon a higher level than that of meat and drink. His hunger for bread has given place to a hunger for the salvation of a social outcast and her people. His love for the lost, his fervent purpose to rescue and save could only be satisfied in the consummation of his purpose. The need of lost souls was far more pressing than bodily hunger. To administer to this need was the ruling passion of his life, and the controlling will of the Father who sent him. When urged by his disciples to partake of the food they had brought him, to their surprise he declined it, saying, "I have meat to eat that ye know not of." (Ver. 32.) "My meat is to do the will of him that sent me, and to finish his work." (Ver. 34.)

The woman left his presence in haste on the approach of the disciples, forgetting her water pitcher. She rushes up into the city to invite the people to come and see one who had told her all the things she ever did. She went to the well to get water to quench her natural thirst, and she received the living water. Her desire to tell the people of what

(Continued on page 14)

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

Evangelism Our Aim

The whole program of Mississippi Baptists has evangelism as its ultimate objective—the one purpose for which it has been brought into being—the one purpose for which every phase of it has been assigned a definite place in which to function. As Jesus stood before Pilate he said: "For this cause came I into the world, that I should bear witness unto the truth." Just that definitely has every department and every phase of every department of our organized denominational life been created for definite purposes of evangelism. For example:

1. Our Sunday Schools

They constitute a distinct department of our denominational life. And this department is so gigantic and far-reaching and all-inclusive that it practically reaches every age and class. They say it is the church engaged in a systematic way in the work of teaching. But why should the church engage in the work of teaching at all? You'll never find a finer answer than John 20:31, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name"; and Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you."

Once in every while we hear of "decision days" in Sunday Schools. Which means, I take it, that said Sunday Schools occupy an hour or more every Sunday in the year, teaching the truths of the Bible and facts about it, with no hard-fought efforts along lines of evangelism; and then on some stated occasion ask the members to decide for Christ as conventionally as one decides to go to market—and with less life-consideration than one decides to go on a summer's outing at vacation time. That kind of an effort, of course, is better than no effort at all. But the spirit of evangelism should give color and direction every Sunday in the year to the work and efforts of the Superintendent and his corps of helpers; to the work of every teacher in the class-room; to the songs of the morning and the prayers—to everything! Then, and not till then, shall every Sunday School session be a real decision occasion.

I write these lines, too, not as an idealist—but as a pastor; not because I have been able to put what I am preaching into practice—for I haven't; not even because I have done my best to make the Sunday Schools of the churches I have served intensely evangelistic agencies—for I admit with regret that I haven't. But in so far as the Sunday Schools of the churches I have served have worked along these lines they have been great soul-winning and life-saving agencies.

A few years ago much stress was

laid upon the expression: "Evergreen Sunday Schools"—by which was meant that every school that lived through the winter was like a tree that holds its foliage of green the year 'round. Suppose we change the metaphor so that it may conform to the tree of life on either side of the river of the water of life, the leaves of which are for the healing of the nations, and on which are twelve manner of fruits—yielding a harvest every month. A Sunday School that's just green with the leaves of its existence the whole year 'round can no more give a good reason for its further existence than could the fig-tree that Jesus saw that morning on the road-way, having leaves—but no fruit. If our Sunday Schools are failing at this point, they are failures—no matter what else may be said in their favor. And the most lamentable fact I know about the church-life of today is that most of them are failing at this their most important point.

I know that most of the conversions and additions to our churches come through our Sunday Schools. But usually it requires the impelling influences of an evangelistic meeting to get them. Which should not be necessary—and would not be, were our Sunday Schools permeated—saturated—filled full and overflowing with the spirit of New Testament evangelism. And in the same ratio that the conviction grips us that this very thing is what our Sunday Schools are for, shall we experience these happy results.

2. Our Young People's Work

I question if any other phase of our denominational life is more nearly ideally organized than is the work for and among our young people. Theoretically the organization reaches every young person within the pale of Baptist influence and effort. They say this special organization has been brought into being for training purposes—for the enlistment of young life, and the development of it for efficient usefulness in kingdom-interests. And in the work for the sake of which it has existence it is functioning almost ideally—so much so that no pastor—no congregation—can ignore or treat with minor consideration or indifference this phase of our denominational activity. Perhaps more than 90% of our skillfully trained, capable, efficient Baptist men and women were nurtured—brought up—trained for service in our young people's organizations.

What's most needed now in these organizations, in my humble judgment, is an intense, all-pervading and all-consuming evangelistic spirit. There are several reasons for this assertion. I mention only two:

(1) The Dangerous Tendency to Formality and Worldliness

The only objection anybody can offer to these organizations is that in most instances they are almost wholly formal in their work and worldly in their spirit. Of course, the tendency of all spiritual work and worship is toward formality and worldliness—for our warring is against the same "principalities", etc., that combatted Paul at every step of the way. But our young people's organizations seem to be

peculiarly vulnerable at this point. Their meetings, while interesting and helpful, are not as a rule very spiritual. They are void even of that spiritual atmosphere in the regular seasons of worship that Paul had in mind when he wrote of the "heavenlies". For this sad lack nobody is responsible. It's an effect—a result! Inevitable—and lasting until in some way the spirit of an intense, burning evangelism shall impregnate thoroughly these organizations.

(2) Youth Can Easily Win Youth

This reason for my insistence that the paramount need of our young people's organizations is an intense, all-consuming evangelistic spirit, is not so much a need as it is an opportunity. It is so apparent that it doesn't need illumination. Given a young people's organization "shot through and through" with the spirit of evangelism, and you'll have no difficulty in reaching for Christ and His cause the unsaved young people who attend the meetings. Even the Juniors and Intermediates—and Sunbeams, and Royal Ambassadors—all would become mighty soul-winning agencies.

I have in mind a small girl who was on fire with evangelistic zeal. She had scarcely reached the teen age. But in a ten days' meeting that child brought to Christ and the church nearly a dozen others—boys and girls of her age and company. Hers is no exceptional case. It's really the rule. Evangelize thoroughly the organizations of our young people, and then in turn the young people will win other young people by the scores—yes, by the hundreds!

BROTHER O'BRYANT'S MEETINGS

Some good meetings have recently been held by Brother A. L. O'Bryant. One at Macedonia, where Brother A. C. Parker is pastor. Seventeen presented themselves for baptism at the close of the meeting. A new church building, costing about \$4,000, which is a credit to the community and pastor, is now completed.

Another meeting was held at Pleasant Hill, where Brother A. R. Lofton labors. Nineteen were added to the church by baptism. The church was greatly revived.

The next meeting was held at Agricola, where Brother Bassett serves. A new church house has just been completed here, and the church expects to go to half time soon. Forty-one presented themselves for baptism here.

In the next meeting at Zion Hill Brother O'Bryant will assist Rev. S. A. Wilkinson. The last meeting before the association will be held at Providence, Lamar County, with Brother T. S. Entriken.

TWO GLORIOUS WEEKS

We began our meeting at Troupe the fourth Sunday in July, with W. E. Hellen to do the preaching, which was excellent. The Squadron from Dushan came Sunday afternoon and rendered a very impressive program. The meeting closed out Thursday night with eight additions to the

church and a line up of about fifteen more. This is a little mill town in Jasper County; the pastor and visiting preachers were royally cared for while here, and went away light-hearted and full-handed.

We went from here to County Line, Jones County. We began our meeting at this church the third Saturday. Brother Hellen did the preaching for us to the glory of God. Twenty-six were added to the church. Closed out at the water Thursday morning. \$46.00 was presented to the helper by the church, and the welcomed guests of the Invisible Empire and the pastor were remembered in the good old way. To God be all the glory.

—T. J. Waldrup, Pastor.

"Oh, John," exclaimed Mrs. James rushing into her husband's presence with wild excitement, "Nora made a mistake and tried to start a fire with gasoline."

"Gasoline, eh? Did she get it started?"

"Did she get it started? It blew her out of the kitchen window."

"Well," returned Mr. James, "it was her afternoon out anyway."

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East Mississippi Department

By R. L. Breland

Brother A. A. Bruner of Pittsboro was in the Elam meeting one day. This is his old home.

Pastor J. E. McCraw reports a splendid meeting at McDonald, Neshoba County. Ten additions, two baptisms.

Pastor R. A. Kyle is in the midst of his revival meeting at Pilgrim's Rest, Yalobusha County, this week. He has recently been called to New Hope and there is prospect that Pine Grove will call him also.

Pastor C. P. Morgan of Grenada, who served country churches nearby, has resigned all his work and will go to Florida in the near future.

A revival meeting will begin at Cradwater school the fifth Sunday in August, the writer to conduct same.

Elder C. T. Schmitz assisted Pastor J. M. Hendricks in his revival at Clear Springs near Coffeeville last week. One addition by baptism is reported.

The Sunday School Normal at Coffeeville last week was taught by Rev. Mark Lowry and Mrs. A. F. Bond. This part of the state needs much of this kind of work.

BEULAH

My meeting at Beulah, Smith County, lasted seven days. Brother C. V. Vanzant preached Saturday, I preached Saturday night and Sunday. Brother C. S. Thornton preached one sermon Sunday, Brother R. L. Wallace preached two sermons Monday. Brother J. W. Mayfield came to us Tuesday and preached through Thursday night. All these brethren came with great messages. Brother Mayfield was at his best. The people never heard greater preaching. My son, R. L. Moulder, led the singing and added much to the meeting. I have been pastor there sixteen years. The church has never been moved as it was in this meeting.

The W. M. U. was reorganized with three circles and a B. Y. P. U. organized. Our sunset prayer service was great; four different groups with from 70 to 80 praying at once. We had some 20 young men the first time prayed in public. There were 7 girls converted, 5 of them baptized, 2 more waiting for baptism at the next meeting.

The church invited Brother Mayfield back next year for a ten days' meeting. He agreed to come.

The Lord be praised, a happy church and pastor.

—D. W. Moulder.

SUMMER MEETINGS

First at Chicora with Pastor R. E. Moore of Schamberville, where we held forth a week. While we

held service at early morning, noon, and night, and tried to preach the Word, the results were not satisfactory to the helper. Many kind things were said, and we hope results will come. The folks are fond of the preacher, and under the handicaps of one house, for three denominations, and necessarily a Sunday School for all, he is doing splendid work. It was a joy to preach to the people there, for they were as attentive as could be.

We secured Secretary J. E. Byrd to preach for us at Pine Bluff, Copiah County, and asked him to suggest a program to his liking. He suggested that we have a Training Class in the Manual at 9 each morning, and at 5 each afternoon, taking the 10:30 half hour for conference on soul-winning and topics related. Preaching at eleven, and at seven-thirty. Brother V. C. Williams of Summit came along to teach. Results: Twenty-two diplomas, 1 by restoration, 1 by relation, 37 for baptism, and 14 by letter. Preceding the meeting, a religious census was taken, and much valuable information secured. Another result was that the Sunday School broke all former records the Sunday after the meeting. This was one of the greatest meetings of my pastoral life.

With Brother B. E. Phillips at Crooked Creek in Lawrence County, we had great crowds for the week, and several additions. It is a great joy to be with this pastor. He knows the Lord, and how to do His work, and the people love him. Here is one of the most wonderful communities in Mississippi in size and possibilities.

Next in Amite County, Berwick Church, with John Thompson. It is a pleasure to be with him in the Lord's work. His field is well-grouped, and the people are fond of him because they love his Lord. Some added to the church by letter and baptism. It was a continued joy to preach here, for some of the Lord's most consecrated servants are members. Too many to try to name them.

Our meeting will begin at Utica on August 31, with Brother Virgil Posey having the music in charge and the pastor preaching. We propose a religious census before the meeting, and hope for great results. We covet the prayers of all.

Our lines have been in pleasant places all along, and we seek only His glory, rejoicing in all the blessed results that have been ours and to others in His service.

—Owen Williams,
Utica, Miss.

INDEPENDENCE

When the churches of Wyatt at Wyatt, Hickory Grove at Poagville, Mt. Manna in the Moors settlement, and Mt. Zion at Independence joined hands to form a new field, they called Rev. W. E. Hardy, a young man from Newton, Miss., to move on the field and assume charge of the work. Brother Hardy came to us in January, and since that time has been very active in getting acquainted with conditions on his field, meeting the saved of his charges, and

seeking information of the many still in darkness.

The request of Mt. Zion for Brother Hardy to do his own preaching in the meeting this year proved to be a happy and fruitful decision, for God's spirit prevailed among us in a most wonderful manner. The Christian members arose with the first hour and labored in the Lord's vineyard with a zeal that would not be denied, and with the close of the meeting, forty-three professions were added to the kingdom. All of these were baptized at the appointed time, and all were present at the last meeting for the reception of church fellowship. Ten came by letter, making a total of fifty-three. Others have signified their intention since the close of the meeting to come at the next opportunity.

To fill our cup of blessings to overflowing, the church received a letter from one of our home boys, M. O. Burford, now attending Mississippi College, requesting the home church to license him to preach, which was joyfully done. Truly we shall love the Lord for His manifold blessings to us.

—R. D. Jacobs.

HICKORY

"The best meeting in the history of the church." These are the words of the brethren with reference to the meeting which closed at Hickory on the evening of Sunday, August 10. There were more than two score accessions to the church, twenty-five of whom were baptized.

Brother H. C. Clark of Bay Springs, the pastor, and Rev. W. W. Grafton of Clarke College, who led the singing together with the whole church, wrought with the visiting preacher, and the Lord gave the increase. Brother Clark is an energetic young pastor, willing to be friendly with anybody who will be friendly with his Lord, but the most determined disturber of the false peace of those who reject Him.

—L. Bracey Campbell,
Wesson, Miss.

AGRICOLA

We have just closed a great meeting at Agricola, Miss. Rev. A. L. O'Brian was with us and did the preaching. The Lord came in great power. For many months we have had a revival, but forty more came for baptism during this meeting. Brother O'Brian is doing a great work. His coming has meant much to us. This is a growing church and community, and we believe the time is not far distant when they will have a pastor located on the field.

—L. G. Bassett.

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BIBLE STUDIES

By C. M. Sherrouse

So far as I know the Bible does not speak directly of the creation of angels, but from many of its statements we understand that angels are a higher order, or species of intelligences, than men. Speaking of angels, the apostle Paul writes, "One in a certain place testified, saying What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands?" Heb. 2:6-7.

These spirit beings, existing before man, were created for the praise and service of God. Ps. 103:20-21. "Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure." These heavenly intelligences were created with faculties which enabled them to appreciate the wondrous works of God and to be thrilled by the exhibition of his matchless wisdom and power: to sing songs of praise and adoration when, by the feat of the Almighty, the amazing universe of God appeared in grand sublimity.

Created angels, like created men, are finite and imperfect, liable to fall from their just estate, and many did sin by rebellion against God and "Their place was found no more in heaven. And the great dragon was cast out, that old serpent, the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:8-9. We will examine the office work of angels both good and bad later.

In the closing let us note some of the names, or titles, of the great enemy of God and humanity. "Abaddon" (destroyer); "Apollyon" (angel of the bottomless pit); "Enemy" Matt. 13:19; "Beelzebub" (the prince of the devils) Matt. 12:24, Mark 3:22, Luke 11:15; "Belial" 2nd Cor. 6:15; "The Devil" Matt. 4:1, Luke 4:2-6, Rev. 20:2; "Father of Lies", John 8:44; "Murderer", John 8:44; "Great Red Dragon", Rev. 12:3; "Prince of This World", John 14:30; "Prince of the Power of the Air", Ep. 2:2; "Prince of the Devils", Matt. 12:24; "God of this World", 2 Cor. 4:4; "The Wicked One", Matt. 13:19.

All these appellations are indicative of his nature and his work.

SOME REVIVAL MEETINGS

I write a few lines to give an account of my doings since the first Sunday in July. On this date I resigned the care of the Fifth Avenue Church, Hattiesburg, after three and a half years of very pleasant and successful labors. I came to it when they had only 90 members. During the time of my pastorate we received 230 members. Finances grew to nearly four times as much as when I began.

Since the first Sunday in July it has been my pleasure to assist in five meetings, preaching 56 times, receiving into the churches 75, forty-one of whom for baptism.

First Sunday in July with Brother L. H. Harper, at Olive Church, near Lumberton. We had a good meeting; 6 for baptism, 5 by letter.

Third Sunday in July with Brother L. H. Harper at Lebanon Church, near Seminary. We had one addition by letter.

The fourth Sunday in July I was in a meeting at Green's Creek Church. This was my third meeting with these good people in succession. I am also preaching to them regularly Sunday afternoons. Here we had one of the finest meetings I was ever in. The Spirit of the Lord was much manifested. We received 20 for baptism and 12 by letter.

The first Sunday in August it was my happy privilege to assist the inimitable Dan Moulder in a meeting at Calhoun Church, near Taylorsville. I had known of Brother Moulder all my life, but this was the first time to know him at close range. He is one of God's noblemen. We had a fine meeting; 6 for baptism and 12 by letter.

My last was at New Augusta, the second Sunday in August. The pastor, Brother J. N. McMillin, was away with his son in Asheville. The meeting was very fine, with 12 additions, 9 for baptism and 3 by letter.

The third Sunday in August I was called to the care of the Warsaw Church, Laurel. I am moving there. A great opportunity awaits faithful labor there.

—M. J. Derrick.

REVIVAL MEETING AT CASCILLA

Friday night, August 8th, we began our revival meeting at Ashland Baptist Church, which has been in good progress to this day. These seven days have meant much to us. Rev. H. M. De Moss has brought us some splendid Gospel messages. He comes to us from other successful meetings. Cascilla has been made to feel the spirit of a real revival. The morning services have been quiet and devotional, and sources of great spirituality. At the opening of the evening services prayer meetings have been conducted by men of the church. Every one who has attended these meetings has received great blessings.

—Richard H. Campbell,
Pastor.

STATE LINE CHURCH, J. W. LEE, PASTOR, OLIVE BRANCH

Our meeting began Sunday, August 10th, at State Line Church and continued through Friday evening, August 15th. Rev. H. L. Martin of Indianola did the preaching, with services twice daily. The gospel messages delivered faithfully; congregations large, and attention all together with one accord and one mind; the Holy Spirit was present in His cleansing, purifying, sanctifying, regenerating power. The faithful were encouraged; the careless and indifferent aroused; the church awakened, and the sinner converted. The town and the community made better. Nine members were received upon profession of faith (more to follow). Baptismal services will be held Sunday afternoon, August 24th.

The meeting did not close but adjourned to meet the second Sunday in August, 1925, and Brother Martin to do the preaching.

—B. P. Gooch.

ELAM MEETING

The revival meeting began at Elam Church, Yalobusha County, the second Sunday in August and continued until the following Sunday. Rev. S. H. Shepherd of Courtland is the splendid pastor. I found him a true work-fellow, and he is doing a fine work at Elam. This is one of the best country churches in this part of the state. The writer did the preaching and he was never better treated or had more hearty co-operation of pastor and people.

The visible results were 20 additions to the church, 16 of whom were baptized. The churches seemed revived and agreed to begin weekly prayer services again, the prayer meeting having been discontinued for some time.

Some of God's choicest folks live here, and are members of Elam Church. There are too many to name, but there are the Denleys, Pates, Spiers, Gumms, Wrights, Goodwins, Chapmans, Dallihites, Harrisons, and so many more. It was good to be with them. May the Lord bless pastor and people.

—R. L. Breland.

A breezy and enterprising Western politician applied to the Secretary of State for a consularship at one of the Chinese ports.

"You may not be aware, Mr. Blank," said the Secretary, "that I never recommend to the President the appointment of a consul unless

he speaks the language of the country to which he desires to go. Now, I suppose you do not speak Chinese."

The Westerner grinned cheerfully. "If, Mr. Secretary," said he, "you will ask me a question in Chinese I shall be happy to answer it." He got the appointment.

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LILY ICE CREAM COMPANY

Meridian, Miss.

Phone 41

A Thousand Should

There ought to be a thousand readers of this advertisement decide to send \$5.00 per month for deposit in our Savings Department so that they would have the funds next summer to attend the encampment on the beautiful Mississippi Coast.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI.

J. M. Hartfield,
President.O. B. Taylor,
Vice-President.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

HILLMAN COLLEGE

For Young Ladies

Clinton, Miss.

Member Mississippi Association of Colleges.
Member American Association of Junior Colleges.
Happy, Healthful, and Homelike.

Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.
M. P. L. BERRY, President.

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STANDS FOR HIGHEST IN CHRISTIAN EDUCATION

Strong Faculty
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EXPENSES MODERATE

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Member Southern Association of Colleges
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J. W. PROVINE, Ph.D., LL.D., President
Clinton, Mississippi

PLACE AND TIME OF NEXT MEETING OF DISTRICT ASSOCIATIONS

Association	Place	Time
Lawrence Co.—Crooked Creek, 1 Mi. N. Hooker		Sept. 2
Acorn Co.—Union, 12 Mi. SW. Corinth		Sept. 4-5
Lebanon—Corinth, 3 Mi. W. Purvis		Sept. 10
Penton Co.—Ashlane, 18 Mi. E. Holly Springs		Sept. 10
Coldwater—Oak Grove, 6 Mi. W. Hernando		Sept. 10-11
Grenada Co.—Graysport, 12 Mi. E. Grenada		Sept. 10
Gulf Coast—Gulfport First Church		Sept. 9-10
Jackson Co.—Fort Bayou, N. Ocean Springs		Sept. 11
Lee Co.—Sherman, on Frisco R. R.		Sept. 11-12
Monroe Co.—Central Grove, 8 Mi. W. Amory		Sept. 11-12
Sancock Co.—Logtown		Sept. 13
Marion Co.—Shiloh, 4 Mi. from Kokomo		Sept. 12-13-14
Prentiss Co.—Candler's Chapel, 8 Mi. from Booneville		Sept. 13-14
Calhoun Co.—Slate Springs, 10 Mi. S. Calhoun City		Sept. 16
Peeler Creek—Leland		Sept. 16
Judson (L. M.)—Mantachie, 12 Mi. E. Tupelo		Sept. 16
Lafayette Co.—New Hope, 17 Mi. NW. Oxford		Sept. 16
Canola Co.—Batesville, on I. C. R. R.		Sept. 16
Union Co.—Pleasant Hill, 5 Mi. NE. New Albany		Sept. 16
Atitibbeha—Longview, on I. C. R. R.		Sept. 18-19
Pontotoc Co.—Furrs, 8 Mi. E. Pontotoc		Sept. 18-19
Bethel (L. M.)—Rock Hill, 3 Mi. N. Sumrall		Sept. 20
Mt. Pisgah—Poplar, 10 Mi. W. Decatur		Sept. 20
Day Springs—New Fellowship, 8 Mi. S. Hickory		Sept. 24
Marshall Co.—Salem, 8 Mi. S. Potts Camp		Sept. 24
Tippah Co.—Palmer, 3 Mi. S. Ripley		Sept. 24
Franklin—Providence, 6 Mi. W. Meadville		Sept. 25
Alabusha Co.—Pine Grove, 10 Mi. SE. Coffeeville		Sept. 25
Pearl River Co.—Picayune, on Southern R. R.		Sept. 25-26
Jeff Davis Co.—Carson, on M. C. R. R.		Sept. 26
Peshoba Co.—Bethsaida, 10 Mi. SE. Philadelphia		Sept. 26-27-28
Red Creek (L. M.)—Sunflower, 4 Mi. E. Ten Mile		Sept. 27
Boxbee Co.—Brooksville		Sept. 30
Jones Co.—Mt. Olive, 15 Mi. W. Laurel		Sept. 30-Oct. 1
Rankin Co.—Clear Creek, 10 Mi. NE. D'Lo		Oct. 1
Alta—Tutwiler		Oct. 1
Scott Co.—Lake		Oct. 1
Don—Cross Roads, 4 Mi. W. Cumberland		Oct. 1-2
Reke Co.—South McComb		Oct. 1-2
Barry Co.—Indian Springs, E. Hattiesburg		Oct. 2
Choctaw Co.—Fellowship, 4 Mi. SW. Mathiston		Oct. 2
Tallahatchie—Cascilla, 18 Mi. S. Charleston		Oct. 2-3
Lauderdale—Pine Grove, 15 Mi. NW. Meridian		Oct. 3
Walshall Co.—Union, 3 Mi. N. Tylertown		Oct. 3
Landmark (L. M.)—Sharon		Oct. 4
Atitibbeha—Pine Grove, 8 Mi. E. Union		Oct. 4
Liberty—Center Grove, 16 Mi. SE. Meridian		Oct. 4
Madison Co.—Flora		Oct. 7
Tishomingo—Highland, 2 Mi. E. Tishomingo		Oct. 7
Cerro Co.—New Salem, NW. Vaiden		Oct. 7-8
Stapson Co.—Weathersby, on G. & S. I. R. R.		Oct. 7-8
Union—Union, 21 Mi. SE. Fayette		Oct. 8-9
Newton Co.—Chunky		Oct. 8-9
Bevar Co.—Cleveland		Oct. 9
Chickasaw Co.—Shiloh, 7 Mi. NW. Okolona		Oct. 9
Mississippi—Gloster		Oct. 9
Covington—Rock Hill, 2 Mi. SW. Mt. Olive		Oct. 9-10
Itawamba Co.—New Home, 6 Mi. E. Fulton		Oct. 9-10
Tite Co.—Senatobia		Oct. 9-10
Columbus—Pleasant Hill, 5 Mi. from Steens, 9 Mi. from Columbus		Oct. 10
Leake Co.—Bethel, 18 Mi. from Kosciusko		Oct. 10
Winston Co.—Bethel, 12 Mi. E. Louisville		Oct. 10
Pearl Valley—Fellowship, 4 Mi. W. Philadelphia		Oct. 11
Washington—Sweetwater, SW. Leakesville		Oct. 11
Hinds Co.—Raymond		Oct. 11-12
Copiah—Sardis, 8 Mi. E. Hazlehurst		Oct. 14
Holmes Co.—Sharon, 3 Mi. W. Durant		Oct. 14-15
Smith Co.—Goodwater, 19 Mi. S. Forest		Oct. 15-16
George Co.—Agricola, 10 Mi. SE. Lucedale		Oct. 15-16
Yazoo Co.—Yazoo City		Oct. 16-17
Kosciusko—Bear Creek, 3 Mi. N. McCool		Oct. 17
Lincoln Co.—Pleasant Grove, 11 Mi. W. Brookhaven		Oct. 17
New Choctaw—Bethany, 10 Mi. W. Philadelphia		Oct. 17-19
Montgomery Co.—Poplar Springs, 8 Mi. SE. Kilmichael		Oct. 21-22
Riverside—Tunica		Oct. 23
Sunflower Co.—Jones Bayou, near Boyd		Oct. 23
Wayne Co.—Pleasant Grove, E. Waynesboro		Oct. 2
Kemper Co.—Bay Springs, 6 Mi. W. Porterville		Oct. 24-25-26
Greene Co.—Cedar Grove, 5 Mi. from Avera		Nov. 16
Clarke Co.—Union, 10 Mi. N. Quitman		Nov. 19-20
Webster Co.		
Black Creek		

MEETING AT ROCKY CREEK, GEORGE COUNTY

Rocky Creek Church is one of the most progressive country churches in south Mississippi. It is located about five miles northeast from Lucedale, in one of the best farming sections of the state. There are almost three hundred members who are in thorough sympathy with the program of Southern Baptists, and they are wide awake, doing things for the advancement of the Kingdom.

Rev. B. F. Brooks is the happy pastor of this fine church. Brother Brooks is a man who loves the Lord, is an untiring worker, and is loved by his people.

It was the happy privilege of this writer to work with the young people of the church two weeks in a school of Gospel music, just preceding the meeting, and then to lead the music for their meeting.

This church has the finest band of young people it has ever been my privilege to work with, and they are a fine combination of consecration to the Master's cause and common sense intelligence, which combination makes them very efficient for service.

The preaching in the meeting was done by Dr. R. W. Langham, President of Newton Baptist College, Newton, Ala., (just elected). Dr. Langham has been with the church three consecutive years in their meetings and the people greatly love him. He is a great gospel preacher, a fine leader in a meeting, and one of the most congenial men it has been my privilege to work with.

There were sixteen additions to the church during the meeting of five days, and the church was greatly strengthened.

The church has a fine B. Y. P. U. and is planning now to reorganize the Sunday School and make an effort to reach every one in the community who is not already in Sunday School.

—S. J. Rhodes.

(Continued from page 10)

she had found made her forget her bodily wants, and puts a message in her heart which she must proclaim. The people heard, they came pressing down to the well, like a field of golden grain. Jesus bids his disciples to look upon them, and realize the golden opportunity to bring them the word of life.

The harvest is not four months away, but now are the fields white unto the harvest of eternal life. "The interval between sowing and reaping had been overleaped, and the disciples were about to reap the rich fruits of his evangelistic labors, and to share in his rejoicing." (1) The sower has his work, the reaper has his. (2) The sower and the reaper alike receive their reward. (3) The sower and the reaper share in a common joy. The work of each supplements the other, both are indispensable.

Built to Order.—"What's the matter with Smith? Got lumbago or spinal curvature or something?"

"No, he has to walk that way to fit some shirts his wife made for him."—Exchange.

IN MEMORIAM

Alexander Jones

On April 5th, 1924, at his home near Little Rock, Miss., Brother Alexander Jones passed away to the great beyond. He was born July 6th, 1842, and united with the Baptist Church in August, 1868. He was first married to Miss Mary Herrington, and to them were born six children. She died February 26, 1878. On April 21, 1878, he married Miss Harriet Jones. To this last union were born four children. In the death of Brother Jones his family, his friends and his church have suffered a great loss, for he was ever true and faithful to all. He was modest and unassuming, but he was always ready to lend a helping hand where needed.

J. J. Smith,
Fannie Joe Taylor,
Maude James,
Committee.

PROVIDENCE

Our meeting began on Saturday before the first Sunday in August and ended the following Friday at the water. Seven bright boys and girls were added to the church by baptism and one restored. The people in general have taken an active interest in the services and have co-operated for the spiritual uplift of the community. Brother L. T. Aultman of Clinton did the preaching. He brought some wonderful messages. He is a consecrated man of God and did much good here, while our pastor, J. F. Bailey of Pelahatchie, did some faithful work on the outside, visiting homes and stirring up indifferent members. Just before our meeting began W. E. Lane of Philadelphia taught a 12 days singing school here, which enabled us to have some good singing during the meeting.

Our church was greatly revived, for which we give God all honor and praise and look to Him for greater blessings in the future.

Sincerely,

—Mrs. F. M. Bailey,
Ethel, Miss., Attala County.

SUNDAY SCHOOL CONVENTION

The Lamar County Baptist Sunday School Convention convened at Oral Baptist Church in Lamar County, on Sunday, the 30th day of June.

The convention was called to order by Brother Lee of Sumrall, Miss., and after a few well directed remarks touching the object of the convention, he called on Brother L. J. Stringer, who held the attention of those present for several minutes, who discussed the importance and necessity of well-organized Sunday Schools and the part that the superintendent and teachers should exercise in the successful progress of Sunday Schools. At 11 o'clock Brother M. J. Derrick of Hattiesburg delivered a timely sermon, which all enjoyed.

Recess was had, and a most bountiful dinner was spread, after which

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M. Bailey,
Attala County.

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the convention again convened at 1:30, with song service, after which the convention went into a business session.

The Sunday Schools represented were Calvary, Clyde, Military, Oloh, Oral, Purvis, and Sumrall.

Oloh won the banner with a 79% general average attendance, with Oral running a close second.

Oloh was selected as the next meeting place for the convention, on the fifth Sunday of August, 1924.

On motion the chair appointed a committee to confer with each Sunday School in the convention, to discuss the question as to whether or not a Lamar County convention would be organized; this committee to name the place and time for a meeting to determine the question.

Report of committee on reports from the various Sunday Schools was read and adopted, and committee discharged.

Report of committee on soliciting members was read and adopted, and committee discharged.

Report of committee on resolutions read and adopted, and committee discharged.

Cash collections, \$3.31.
Convention adjourned.

HOME COMING SUNDAY

By Ben Cox

Last Sunday was a great day with us at Central Baptist Church, 1,251 in Sunday School, 11 additions to the church, 16 baptized. Our new chorus choir with about 80 members started off auspiciously led by C. L. Montgomery, the President of the Strand Class and our new musical director.

A large number could not get into the church Sunday, and it seems that we shall be forced as soon as possible to enlarge our building capacity. The building committee are working earnestly at the matter.

DECATUR

After an absence of eight years the writer went back for a season among the easints of Decatur. There was a good interest in the meeting, a very fine attendance, and a spirit of willingness to hear the word, though only a half dozen were added to the church.

Decatur is the seat of the Newton County A. H. S. Here are gathered more than two hundred and fifty-five young men and women. The saints at this place seriously consider the building of a new meeting house nearer the school that the church may the better administer to the spiritual needs of these fine students.

Dr. R. A. Venable, a teacher and long time friend of the writer, is the beloved pastor at Decatur. May he live long to bless by his teaching those to whom he ministers.

—L. Bracey Campbell.

REVIVAL SERVICES

It has been my privilege since the first of June to conduct meetings at Laurel, Magee, Old Hebron, Harmony and Star. Also to preach for ten days in a meeting with my own church here at Canton.

In these meetings I assisted Pastors Bryan Simmons, J. L. Boyd, J. P. Williams, J. P. Harrington, and L. I. Thompson. It would be hard to find a more noble group of pastors to labor with.

The Lord greatly blessed us and there were over 100 additions to the churches.

—C. E. Welch,
Canton, Miss.

PINE GROVE

The annual revival at Pine Grove, Lauderdale County, began August 16th at 7:30 P. M. with the pastor, B. S. Vaughn, doing the preaching for the fourth year in succession and Brother Walton leading the singing. One member was secured by letter. Full account will be sent in later.

Lauderdale County Association meets with us on Wednesday after the third Sunday in September.

—Clerk.

BEULAH

Beulah Baptist Church held its annual meeting beginning on Saturday before the fourth Sunday in July, running through the week following, having with us our pastor, Rev. D. W. Smith, with his singer, Brother Atley J. Cooper, and Rev. J. W. Gray doing the preaching. The church was greatly strengthened and revived spiritually. The entire church being drawn closer together and to God, also received 15 for baptism and 8 by letter.

Brother Gray delivered some great messages, making us feel like heaven and earth had almost met at times, and then making us search our hearts to see if we were really a regenerated people.

Brother Cooper brought us a message in song in a wonderful way.

Brethren, this meeting began about five months ago with earnest prayer by the entire church. We have been having prayer meetings twice each week earnestly praying for a great revival. We believe that God heard and answered our prayers. If you want to have a great revival pay the price by prayer. We solicit your prayers that we might press our way upward until sins have been blotted out of our community.

We pray God's richest blessings upon Brothers Gray and Cooper and hope to have them with us again. Brother Cooper is still with us, conducting a singing school.

We never forget our lovable pastor to pray for him. Brother Smith is a wonder in the hands of God. He has meant more to Beulah than we can express in words. May God's blessings rest upon him and his family.

J. G. Boone,
J. B. Kennedy,
C. H. Mangum.

A GOOD MEETING AT ELLIOTT

We have just experienced a real revival meeting at Elliott, Miss. The pastor, Rev. John Broadus, did the preaching. Prof. O. U. Rushing of Clinton, Miss., led the music, assisted by Mrs. Jim Bull, organist, and Miss Johnnie B. Driskell, violinist. The meeting closed August 9th

with eight for baptism and three by letter.

Most all who attended said they were greatly benefited.

Elliott is a small town and the church few in number, but our future is bright. Brother Broadus has been with us since the first of the year and is doing a good work. We now have a good Sunday School and prayer service, and are making some improvements on our building.

—J. S. Mills.

AMORY MEETING

Evangelist Dr. T. O. Reese of Marbury, Ala., and Singer Mr. Chas. O. Miller have just closed a great meeting at the First Baptist Church. The Lord added to the church 44 members and greatly built up the lives of the old members. The largest crowds that ever attended this church waited upon the ministry of these men. Dr. Reese is a called evangelist and is one of the best in our ranks. Mr. Miller did good work in the ministry of song; his zeal for souls and tactful handling of the choirs make him a great helper in the work of soul-winning.

—W. Rufus Beckett,

SOME MEETINGS

A meeting was held at Providence in Forrest County second week in July. Brother S. V. Gullett did the preaching, and he did it effectively. There were seventy-seven received for baptism, one 71 years old. This was the third time Brother Gullett has been with us and the congregation said. "Come again."

Brother C. E. Welch was with us in a meeting at Hebron the fourth week in July. He brought us great soul-stirring messages. Our people were greatly edified by his ministry. There were seven candidates for baptism, three others by letter. We are glad to have Brother Welch back in Mississippi, now pastor at Canton.

Pine Grove, Jones County. It was my great pleasure to be with Pastor Fagan and his good people here for five days. The Lord was gracious and gave us His blessings. There were eleven received on profession of faith, some by letter. This church is progressive, and has a group of fine young members. This meeting was the first week in August.

Pine Grove, Simpson County. The second week in August was spent here. We had a hard tug but Pastor Jack Hughes led wisely and we went over the top. Fourteen joined for baptism and the church seemed to be encouraged. One of the joys of these annual meetings is the fellowship of my ministerial brethren.

Yours in Him, —J. P. Williams.

Newrich: "About that party you're goin' to give. I was gettin' some points from Brown today. He says whenever they give a swell dinner they have candelabra on the table."

Mrs. Newrich: "Mercy! I wouldn't dream of serving any canned stuff at our dinner party."—Ex.

BOARDERS

Boys attending Mississippi College and wanting to board in town write P. O. Box 127, Clinton, Miss. Garage for one or two cars.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

Mr. Robert K. Morgan, principal of Morgan School, Petersburg, Tenn., has been training boys for thirty years. He knows boys. He wants your boy. He recognizes in every boy possibilities which if developed will make him a leader. He wants to develop that trait in boys. Robt. K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality and his school is a material projection of that character.

Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.



Shorter College

A standard institution for women. Student body limited to 210. All courses lead to the A. B. degree. Catalogue and view-book upon request.

DANIEL J. BLOCKER, President,
Rome, Georgia.

BLUE MOUNTAIN COLLEGE

I. MUSIC.

1. Facts.

- (A). Miss Regina Chastain, now a prominent teacher in Tampa, Fla., graduated in our music department and upon the work done here entered senior at the New England Conservatory, and graduated in one year. She was immediately employed as a teacher of music in Woman's College, Hattiesburg, Miss.
- (B). Miss Ona Martin, of Donaphan, Mo., graduated in our music department and upon the work done here entered senior at the American Conservatory, Chicago, and graduated in one year.
- (C). Our music department is stronger now than it was when the above students graduated.

2. Faculty.

- (A). Our director of music, Miss Gertrude Lowry (no kin to the President), has had the best advantages in the study of music of any lady teacher I have ever known. She, also, has great native talent.

She graduated in Blue Mountain College in literary and expression, and since that time has had twenty-five years of successful teaching, with much study interspersed. She had four summer terms under Kelso, of Chicago, a number of summer terms under W. H. Sherwood and Mrs. Sherwood, and other famous teachers of Chicago, New York, and Boston. She did the senior piano work in the New England Conservatory. She had a one year course under Prof. Brandenburg, of London, a year under Prof. Barth, Berlin, and a year under Prof. Godowsky, then Director in the Royal Conservatory of Vienna. After all the above, she has spent frequent summers in the musical centers. The above advantages have been interspersed during the years of her teaching. Twice, she has dropped out and studied for a whole year and once for two years. She can prepare students to finish in any conservatory in the United States in one year.

- (B). Miss Moseley, first assistant, comes to us this fall with the following testimonials:

- (1). From the Director of Music, Judson College:
"Miss Moseley was my pupil for four years, during which time she was the most brilliant music student in our large school. She holds the degrees of Bachelor of Arts and Bachelor of Music in piano and organ from the Judson College. After a year of post graduate work, she was elected a professor of piano and history of music in Judson College, and for two years has been my first assistant. She has had splendid training. Her pupils have given evidence of her careful and effective instruction."

Miss Moseley has been urged to return to Judson College next year. Her splendid character, keen intellect, industry, and unusually attractive personality have been an inspiration to her pupils and to all of us who know her. She is one of the best teachers we have ever had. Indeed, there is nothing but praise to say of her and I earnestly recommend her as an experienced teacher of piano, organ, history of music, ear training, and harmony."

- (2). From the President of Judson College:
"As a student and as a teacher she has shown herself not only satisfactory, but brilliant as a musician. Miss Moseley gave up her position in Judson voluntarily, having been asked to hold on to her present position. She is a young woman of pleasing personality and disposition."

The above are two out of many of the exceedingly flattering recommendations given by those who know her and can be trusted.

3. Voice.

Our splendid voice teacher has a year's leave of absence for additional study in New York. Her place is to be filled by Miss Hurd, who graduated from the American Conservatory in Chicago and has spent two years doing additional study in France and Italy. She has had seven years of successful experience teaching in prominent institutions. Note the following testimonial from the President of Martha Washington College, where she taught four years:

"Miss Hurd was held in high esteem by her pupils, and her class in vocal music increased each succeeding year. We regard her as a teacher of superior accomplishments and ability. She was diligent, conscientious, and thorough."

Note this from the President of the Hardin College, Missouri:

"Miss Hurd's work at Hardin College has been most successful. She is an excellent disciplinarian. She gets along well with students and co-workers and her moral and religious character is above reproach. She has made a splendid impression here."

4. Violin.

Our violin teacher, Mrs. Taylor from Missouri, who will also assist in piano, has the following record: She studied both piano and violin for twelve years in her home town under excellent teachers, during her childhood and girlhood. She then studied piano, violin, voice, harmony for a year in Ward Belmont. She then studied piano and violin in the Sherwood Conservatory, Chicago, for a half year. She then studied for a full year under the leading teachers in piano and violin in the Peabody Conservatory of Baltimore. She has had seven years of successful experience as a teacher, and we feel that we are fortunate in securing her services.

II. EXPRESSION.

Miss Elizabeth Purser graduated in the literary and expression course Blue Mountain College and then spent two years in the study of expression and physical culture in the Emerson College, Boston.

After teaching for years, she took a year off and traveled extensively in Europe. After teaching for several years again, she spent a year studying in Chicago and later on another year. She had the B.A. degree in expression from the Columbia College of Expression; however, one year ago, she was offered the position of Dean of Women in that famous institution. After securing from us a leave of absence for one year, she accepted the position with the understanding that she should be allowed to take sufficient work to secure her Master's degree at the close of the session. She secured her Master's degree and has been teaching in their summer school this summer.

Miss Purser was urged to accept permanently the prominent position which she held during last session, but she is returning to Blue Mountain College with the statement that she cannot put her heart fully into any other institution and that she is coming back with the hope of building up here the best expression department in the South. She certainly has the ability to carry out her purpose.

Prof. Booth Lowrey, also, works in this department, rendering particularly valuable service in body building and development of the personality. He is known throughout the United States as a lyceum and chautauqua lecturer and specialist in personal development. His lectures to the whole school on personal development or his lectures to the expression students on the philosophy of expression are worth the time and expense of a year's study in expression.

WE HAVE THE ADVANTAGES IN EXPRESSION

III. ART.

Some years ago, we had two students to graduate from our art department. One of them immediately went to one of our prominent Mississippi Colleges as head of the art department. The other went to Cincinnati, where she studied for three solid years in the Cincinnati Art Institute and later was given her place at the head of our art department. During her study in Cincinnati, John Wannamaker offered three prizes to the art students of the United States and Canada for the best productions in certain lines of art, and our teacher took one of the prizes.

WE HAVE THE ADVANTAGES IN ART

IV. HOME ECONOMICS.

Our teacher of Home Science is Miss Pearl Leavell, daughter of Dr. R. M. Leavell, former professor in Mississippi College and the University of Mississippi. She took her college course and graduated from Blue Mountain College. She graduated in Home Economics from the University of Mississippi. She spent a year in a prominent millinery department in Atlanta, Ga. She is prepared to give the best instruction in all features of cooking, serving, and dietetics; also in preserving, canning, and similar subjects; also in house decoration and general home arts; also in sewing, fancy stitching, dress-making, hat-making, and other lines of domestic art.

WE HAVE THE ADVANTAGES IN HOME ECONOMICS

V. Our library contains over six thousand volumes and has a well qualified, experienced librarian devoting her whole time to making it valuable to the students.

Our laboratories, buildings, grounds, and general equipment were favorably passed upon by a representative of the Southern Association.

Our course of study, terms of admission and graduation, and faculty qualifications were passed upon favorably by a committee of the Southern Association.

Blue Mountain College is better prepared than ever before in her history to give proper care and thorough educational training.

W. T. LOWREY, M.A., LL.D., President,
Blue Mountain, Miss.

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